

A
VINDICATION

OF
THE BISHOP OF LANDAFF'S SERMON

FROM
THE GROSS MISREPRESENTATIONS,
AND
ABUSIVE REFLECTIONS,

CONTAINED
IN MR. WILLIAM LIVINGSTON'S LETTER
TO HIS LORDSHIP:

With
Some ADDITIONAL OBSERVATIONS
On certain Passages in Dr. CHAUNCEY'S REMARKS, &c.

BY A LOVER OF TRUTH AND DECENCY.

Quid verum atque decens turo et rogo, et omnis in hoc sum.

HORACE

*Non equidem hoc studeo bullatis ut mihi nugis
Pagina turgescat, dare pondus idonea fumo.*

PERSIUS.

NEW-YORK:
Printed by J. HOLT, at the EXCHANGE,

M,DCC,LXVIII.

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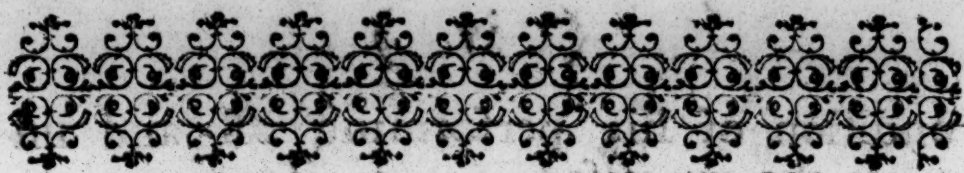
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WHO, or what manner of person, the author of the following *vindication* is, cannot, I conceive, be a matter of any consequence to the public. This being the case, courteous reader, be not displeased that I conceal from thee what could not profit thee if known——suffer a name, wholly unknown to fame, to pass thro' life, whilst the few remaining sands in my glass are running,—to pass thro' life, I say, in that obscurity and concealment I choose, and which hath been my happy lot hitherto.

Mr. *Livingston* indeed requires, on pain of his future silence, and *non-*“acknowledgment of his obligation to the friendly hand that should point out his errors;”——that the rectifier of his said errors, if perchance he hath erred, should “not be ashamed to discover his name.” Now as I am not at all anxious for his appearing again in print on this occasion——tho' he hath my leave to use his pleasure;——and as I look for no FEE or reward——not even an acknowledgment from him, for doing what I conceived to be my duty, as well as the duty of every honest man, and I imagine must give pleasure to all such; moreover, as one stipulated condition.

condition of his performing all and singular the premises, is the discovering my name, from which premises however, and the performance of them, I am willing to release him: I therefore beg leave to conceal my name.

Besides; this earnest requisition that the person who presumes to answer him, "would not be ashamed to discover his name," looks something like a challenge; and reminds me of that ancient champion who said—*I defy the armies of ISRAEL this day; give me a man that we may fight together.* This, like a clap of thunder, struck terror into the hearts of the dismayed *Israelites*; and our modern champion's demand of the man's name who dares attack him,—in order I am apprehensive that they might conflict together—fills me with fear—a passion which, to deal candidly with the gentle reader, I am not much subject to in other respects—and stops my adventurous hand from writing down my name on the front of my pamphlet. For as this gentleman is a veteran, a man of *wordy* war from his youth, and I but a mere stripling, if I may so speak, in literary conflicts: what could I expect but to be instantly crushed by his potent arm, did he know my name and place of abode? As he, like the steed recorded by the renowned *Tristram Shandy*, can "splash even a Bishop;" when he comes in his way; alas! What chance would a poor *laick* have with him? I

I have complied however with a part of Mr. *Livingston's* requisition, which is of infinitely greater consequence to him and to the merits of the cause which is debated between us, than the *discovery of my name*—yea, than if I had as many names as a *Portuguese Princess*, (and some have no less than *fourteen*) and each of them was written in capitals on every page of my little treatise——For as I have undertaken “to discover his mistakes, I “have done it with decency and temper,” as he desires. I am persuaded his most partial friends will grant that I have treated him with more decency and candour than he has treated the Bishop of *Landaff*; not to mention his injurious reflections on the society and their missionaries. I have strictly adhered to truth; and have generally referred to my authorities, as I go along, for such matters as I did not know of myself. Many things I have related from personal knowledge, in which I can hardly be deceived; and if others have misled and misinformed me, I am not to blame.

If notwithstanding all this, Mr. *Livingston*, or any of his fellow-labourers, should tell me——“That he questions whether there be a
 “pamphlet in the nation, that in proportion
 “to the length of the vindication, contains
 “so great a number of aberrations from the
 “truth——that I pursue him or others with
 “a spirit apparently vindictive, and with
 “unusual asperity and virulence of lan-
 “guage,

“guage†”—that I am—“a shameless scribbler
 “—a scribbler who in defiance of all mo-
 “desty and decorum, am engaged in per-
 “verting truth, propagating falsehood, out-
 “raging common sense, and abusing others
 “without offence given” *——that I am an
 advocate for Bishops——“those apostolical
 “monarchs, who are to chastise us with scor-
 “pions——right reverend and holy tyrants,
 “who want to plunge their spiritual swords
 “into the souls of their fellow creatures—
 “of all who will not be so senseless as to
 “adore the mitre and surplice—blood-suck-
 “ers, who obliged our ancestors to abandon
 “their native land, and leave behind them
 “what is the very heaven of persecutors and
 “and temporizing conformists” §——Lan-
 guage this, which I ween is not seemly or
 befitting the mouth or pen of any Christian
 man; yet such as the members and friends
 of the Church of *England* have plentifully
 partook

† See the Letter to the Bishop of Landaff.

* See the American Whig. No. XIV.

§ See a curious cleanly dissertation on the title of the
 Whip for the American Whig in Mr. Parker's Gazette
 for April 4, 1768; which from the style, manner, expres-
 sions, and complexion of the whole, is without hesitation
 pronounced, by all judges I have conversed with on the sub-
 ject, to be the genuine offspring of the same parent with
 No. I. of the American Whig—a person to whom we
 may suppose Mr. Livingston, is an entire Stranger.

partook of lately, being the free-will offering of a disappointed faction composed of HIGH-FLYING INDEPENDENTS:——Should I be told all this or any part of it, I say, it would not in the least discompose me, nor have any other effect upon me than a fulmination from *Rome*. I am conscious that I have not knowingly misrepresented a single fact——that I bear no malice nor hatred in my heart to any one thing in human shape. I have undertaken only to vindicate the character of a most amiable and excellent prelate, and a society, which is an honour to our nation and to the reformation, from the unjust aspersions that were thrown upon it; and this I have done by investigating facts, and laying them before the reader. I profess myself to be a *lover of truth and decency*; nor have I in any one instance that I know of, deviated from that character. But if any will think hard of me for speaking the truth, or deem me their enemy on that account, I cannot help it.

As an instance of my regard for truth, I beg leave here, to explain something I have said at p. 6, 7, which might be mistaken. I have there said——“ That it is only within a few “ years that any public provision of ministers “ was made, or salaries settled on them by “ the legislature, in the two *Carolinas* and “ *Georgia*.” There were several laws passed in both the *Carolinas*, but all after the incorporation of the society, making some kind of provision

vision of and for Ministers, near the beginning of the present century. But these laws were either temporary, not general, or so ill executed, that they were of little or no service. It hath been only within a few years that proper and effectual regulations in this matter have been made in those two provinces; and in this sense I would be understood.

After requesting the reader to correct a few errata, which my distance from the press prevented me from correcting—I beg leave to assure him it is my desire to see charity, benevolence, and peace abound; and all discord hushed throughout *America*.





A

VINDICATION

of the Bishop of LANDAFF'S

SERMON, &c.

MR. *William Livingston*, in his Letter to the Bishop of *Landaff*, has charged his Lordship with "loading the American Colonies with " great and undeserved Reproach, in his Sermon preached before the incorporated Society for the " propagation of the Gospel in foreign parts, on Feb. " 20, 1767." This charge has been exhibited to the public with all the advantages and colouring of style the author was capable of giving it, heightened with much acrimony, and interspersed with many reflections, which I am sorry to say, indicate a disposition unfriendly not only to the Bishop of *Landaff*, but to the Church of England in general. Had truth been his only aim, that acrimony, and these reflections, had certainly been better spared. For altho they might be intended only as *Decorations* to garnish and enliven the letter; yet still they must tend to rivet old prejudices in some, which should, for the honour of religion, be laid aside; and irritate others, without convincing them.

BUT *these*, however highly wrought, had been insufficient,

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sufficient to fix the charge brought against his Lordship, with any plausibility. To do this, it was necessary his words should be wrested, his design misrepresented, and those parts of his sermon passed over, which would have ascertained his meaning, and have totally exculpated his Lordship. How far this is consistent with candour and justice, I shall leave the public to determine who will undoubtedly take the liberty of judging for themselves. That this is done in the letter, shall be fully shewn in the following pages.

I will not by any means assert that Mr. *Livingston* has done so knowingly and wilfully; and I am the more inclined to think that this is not the case, because he declares ——— “That if after all his caution to be rightly informed, he should be so unhappy as to be mistaken in any the most immaterial circumstances, he will acknowledge himself under obligations to the friendly hand that points out his error.”

This is candid enough; tho it betrays some diffidence that he was not rightly informed. How far the want of information may be pleaded in his excuse, or whether he is justifiable for writing in the manner he has done on such imperfect intelligence, or how far he was influenced by other motives in this matter, I shall not now stay to examine; but proceed to discharge the friendly office he mentions.

To point out some of the errors and mistakes into which he is fallen——to rescue the character of a most worthy and eminent prelate from the odium which this letter would throw upon it——and justify the venerable society, so far as they are charged with blame by this gentleman: Is my design. And this I shall set about, not as an angry antagonist, who assumes a liberty of abusing and reviling at pleasure, just as resentment and caprice may dictate: But as a dispassionate inquirer after truth; who desires that persons and things may appear in their true and proper light.

And

And as this gentleman has lavished away much wit in his performance, I shall not once attempt to deprive him of any honour he has thereby acquired; but leave him to enjoy it, unenvied. I shall confine myself to plain, sober facts, and endeavour to represent them fairly; without ever presuming to pluck a single leaf of those Laurels which his flights of wit and fancy may, in the opinion of some, have planted on his brows.

SHOULD any one be pleased to say, in the words of a late author——“ That his wit consists in a sort of “readiness for slander and reproach, which is esteemed “wit only in the light opinion of some, who take the “remarks of ill nature for an understanding of man- “kind, and the abrupt lashes of rudeness, for the spi- “rit of expression”: I reply, that supposing this to be true, there is the greater reason that I should adhere to my resolution; because whatever is written in that manner, will naturally defeat the author’s design, and prejudice his readers against him. And further, as this would reduce his stock of *true native* wit, perhaps very low——

“It were a sin to rob him of his mite.” POPE.

BEFORE I proceed further, I cannot forbear observing a small inconsistency between the title page of the letter, and the letter itself. In the former it is said——“some passages in his lordship’s sermon load the *colonies* with great and undeserved reproach,” but at p. 7, the author thinks it “sufficiently evident by certain “distinguishing strokes in the deeply shaded and dismal “portrait,” meaning the representation his lordship gave of the irreligious state of the colonies, “that he “intended the first adventurers who settled *New-England*.” Now I am at a loss how to find out the propriety of these two assertions, or how both can be true. If his lordship singled out the first adventurers to *New-England*, intended them particularly, and they were the only people he accused, why it is said that he “loads
“the

“ the colonies with great and undeserved reproach,” without any exception or discrimination? Or if he has loaded ALL the colonies with great and undeserved reproach, why this attempt to appropriate the charge to *New-England* only, and this laboured letter in its vindication?

Whether this inconsistency proceeded from inadvertence—or whether, as some people have whispered, the title page was intended to raise a general odium thro’ the colonies against the Bishop of *Landaff*’s sermon, against its author, and the whole order of Bishops; but Mr. *Livingston*, that he might offer incense to his beloved *New Englanders*, than whom there is not, he tells us, “ a more religious, virtuous people upon the “ face of the earth,” thought proper to appropriate the charge to the adventurers to *New-England* only, which has set the letter and its title page at variance, exhibiting a spectacle somewhat resembling that which *Horace* supposes his painter to draw,

Humano capiti cervicem pictor equinam

Jungere si velit, &c.———

Whether, I say, the inconsistency proceeded from the one or the other of these, I shall not take upon me dogmatically to determine,

Mr. *Livingston* begins his letter by informing the Bishop of *Landaff* how he first came to see his lordship’s sermon. It seems Dr. *Chandler*, unluckily for the poor sermon, had inserted a long extract from it in favour of an *American* episcopate, in his *appeal to the public*. Reading this extract raised his curiosity to procure the sermon itself; and “ the perusal of it,” he says, “ excited at “ once his indignation and sorrow.” His sorrow was the result of pure *tenderness* to his lordship; and as for his indignation, it should not be wondered at; since he tells his lordship with great *modesty, truth* and *decency*, “ that he questions whether there be a pamphlet in the “ nation, that in proportion to the length of the sermon,

"mon, contains so great a number of aberrations from
"the truth"—that is, in plain English, so great a
number of LIES.

Would it not be natural for any one who read this, and had not seen the sermon, to conclude that it must be stuffed with nothing else but the errors of popery, the several heresies which have infected Christianity, and with the grossest abuse of Dissenters, and misrepresentation of facts? Or would any person, on reading this passage, imagine that the Bishop of *Landaff's* sermon, so far as it touches on facts, relates them from the most authentic evidence and best authority? That it is written with much spirit and judgment—— breathes a noble zeal for religion, and expresses a just concern for the neglect of it in some of the colonies; and this in order to have the ill effects of that neglect removed?— Yet this in truth is the case; and besides, the sermon contains some excellent, judicious strictures on deism, vindicates revelation, and detects the iniquitous practice of those who first borrow principles from the Gospel, then call them the principles of natural religion, and at last, set them up in opposition to the gospel itself. The whole is written with great temper and moderation—— says not a word against any Dissenters whatever, but on the contrary, mentions them with applause—— is animated with a vein of warm piety, and discovers much penetration, good sense, and superior genius in the author.

YET this sermon is classed with the most infamous grubstreet pamphlets, and is represented as abounding equally, if not surpassing them, in falsehoods!

WHETHER Mr. *Livingston* ranks among these aberrations from the truth what his lordship has said in vindication of religion in general, and takes up the greater part by far of the sermon, is uncertain. To make his charge put on any appearance of truth, he should do so. However, as he is pleased to animadvert chiefly upon

upon facts, I will charitably suppose he intends them; and that he means the Bishop of *Landaff* has aberrated from truth in the relation he gives of facts. And yet, to the wonder and astonishment of every reader, he mentions but two or three such facts, which he thinks proper to call *aberrations from the truth!* Thus the mighty mountain is sunk to a molehill!

I shall now re-examine such passages of the sermon as he has represented to be obnoxious, and have passed thro' the ordeal of his censure and animadversion.

THE first that he quotes from his lordship's sermon is in these words—"since the discovery of the new world, the same provision hath not been made of ministers, necessary to the support of Christianity among those who removed thither, especially in the British colonies." On which passage, Mr. *Livingston* observes—"That this affirmed of the colonies without discrimination, is so contrary to truth, that with respect to many of them, they exceed perhaps in such provision, every other part of the Christian world. In the *New-England* colonies particularly they have, from the earliest settlement, been peculiarly attentive to the most ample provision of a gospel ministry,"

I answer—that his lordship's assertion, is absolutely true of all the colonies, those of *New-England* and part of *New-York* excepted, at the period his lordship speaks of, namely, at their first settlement, and untill the time when the society was incorporated in the year 1701; and is actually true of many of them at this day. No public provision of Clergymen was made in *Virginia* by the legislature until the year 1712, when the province was divided into parishes, and salaries were settled on ministers*. A like provision was made in *Maryland*, but still later; and it is only within a few years that this was

* See Dr. *Humphreys's Hist. Account of the Society, &c.* chap. II. p. 27.

was done in the two *Carolinas* and *Georgia*. As for *Pennsylvania*, *New-Jersey*, and a considerable part of *New-York*, there has been nothing of this sort done for them as yet.

I answer further—that his lordship does not “ affirm this of the colonies without discrimination;” for at page 12 of the sermon, Lond. Edit. (*New-York* Edit. p. 9.) he makes an exception which every person must necessarily see was intended to exculpate *New-England* from the above charge. These are his lordship’s words—“ In the old plantations, failures of this kind,” “ viz. of making provision of and for a settled ministry,” “ seem to have proceeded rather from want of good will” “ than of ability; for though many neglected, some” “ took effectual care of this business. Conscientious” “ persons, who left their country on religious motives,” “ did so.”——

That the first emigrants to *New-England* were “ conscientious people, and left their country on religious motives,” Mr. *Livingston* affirms repeatedly in his letter; and it is generally allowed that many of those adventurers left *England* on account of the restraints, or as they termed them, hardships, laid on them by the constitution and government. Now the Bishop of *Landaff* expressly affirms, these took effectual care of this “ business”——of making provision for religion. Nor did any of the old colonies make this provision for religion, at the period his lordship speaks of, but *New-England* only. So that this hideous outcry against the Bishop of *Landaff*, as if he “ loaded the *New-England*” “ colonies with great and undeserved reproach,” is utterly destitute of any foundation. The charge falls to the ground, and is itself an *aberration from the truth*.

That his lordship, by these “ conscientious persons,” did intend the first adventures to *New-England*, is further evident from a passage in Dr. *Humphreys’s historical account of the society*, (from which *historical account* it is very

very probable the Bishop of *Landaff* took his account of the colonies) which exactly agrees with what his lordship here relates. Speaking of the state of *New-England*, the Doctor says——“ This colony was first settled in 1620, by Protestant Dissenters of many denominations, but -chiefly *Independents*, *Brownists*, and *Presbyterians*. They did at their first settling contend with, and by their great constancy, at last surmount exceeding difficulties; and have thro’ their industry raised a plentiful and delightful country out of a barren and waste wilderness: it ought to be owned to the just honour of this people, that the first settlers who left their native country, in England, appear to have done it out of a true principle of conscience, however erroneous. As soon as they had fixed the civil magistracy, they did establish a public worship of GOD; and suitable to this prudent, as well as religious procedure, the colony thrived apace” § —The Doctor then proceeds to enumerate several troublesome sects which prevailed in *New-England*; and to mention some circumstances that he judged would alleviate, and in some measure excuse the severe persecutions of them which soon after ensued.

Dr. *Humphreys* was a zealous Churchman, and did this, as many other Churchmen have done since, on this and other similar occasions. But how different is the conduct of Dissenters! Instead of softening any unhappy circumstances of former times, which Churchmen disapprove as much as they,——these are represented in the most aggravated, malicious manner, and the CHURCH upbraided with them. And not content with this, but falsehoods are invented to blacken IT, and revile its members. Witness the late Dr. *Mayhew’s* pamphlets, and others of the same stamp from that quarter.

§ Dr. *Humph.* *Hist. account of the Society*, &c. chap. II. p. 35, 36.

quarter. Witness the *Independent Reflectors* and *Watch-Towers*,—those fleeting foibles of their day, which have long since perished, tho' their *Remembrance* has not—with the *American Whig* and *Philadelphia Centinel* of the present times; which according to the course of all sublunary things, must, alas! share the fate of those their once existing predecessors and brethren. But from every thing of this sort—whether misrepresentation, malice, indelicacy, inventing or saying *hard* things, reviling or abusing—*The letter to the right reverend father in God, John Lord Bishop of Landaff*, with due submission to its author be it spoken, must undoubtedly in all senses, and in all degrees of senses, be totally excepted and exempted; being calculated to remain “a more than “brazen monument” of the author's profound knowledge amazing erudition, unexampled candour, and unparalleled benevolence.

The agreement between this account of the *New-England* settlers by Dr. *Humphrey's*, and what the Bishop of *Landaff* says in the exception he makes of some early colonists—“who were conscientious persons, had left their “country on religious motives, and took effectual care to “make provision for religion”—The agreement, I say, between these, is striking. It clearly points out that his lordship by *those*, meant the first adventurers to *New-England*. For it could not perhaps be affirmed of any other emigrants to the *British colonies*, that they left their country on religious motives, and took effectual care to make provision for religion. Those who write of transactions at which they were not present, must necessarily take the relation which others give of them. And thus his lordship, either from Dr. *Humphreys*, or from some history of *New-England*, has given a short, but just account of the commendable care which those early colonists shewed for religion.

When I say that no other adventurers left their country on religious motives, besides those to *New-England*,

I mean that they were the only people who first planted a colony in order to have the free exercise of their religious principles and worship, without any restraint. They were Dissenters from the established Church at home; and it is certain that the spirit of tolerance and moderation which now so eminently distinguishes the Church of *England*, as I trust it ever will—and which it is hoped generally prevails among Dissenters also,——was not then to be found among *any* denomination of Christians. Many Churchmen took sanctuary in *America* from the oppressions and persecutions they suffered during *Cromwell's* usurpation. But they removed to places settled before——they planted no new colony. So that the real state of the colonies evinces that the Bishop of *Landaff* had the emigrants to *New-England* in view when he made the above exception.

Even without the confirming testimony I have produced from Dr. *Humphreys*, his lordship's words speak sufficiently plain for themselves; and how Mr. *Livingston* came to pass them over entirely without any notice, altho' they speak directly to the point, I am at a loss to conjecture. The words are as plain and legible as any words in the whole sermon. By them the Bishop of *Landaff* undeniably intended the first adventurers to *New-England*; which exculpates his lordship from Mr. *Livingston's* charge; as the adventurers are thereby exculpated from the charge of neglecting religion, agreeable to his lordship's manifest design in writing those words.

It was prudent however to overlook this passage; for had it been brought into view, the *Bishop* of *Landaff* could not, with any plausibility, have been attacked as he now is; which it seems was necessary on many accounts. Not to mention the pleasure and honour of *entering the lists with a Bishop*, and *chastising him*, it was to serve other purposes. Besides, had this passage been suffered to make its appearance, the first adventurers to *New-England* had been exculpated; and then it might have

have spoiled the pretty portrait of them which Mr. *Livingston* draws; and the no less pretty compliment he pays to their descendants now living, (tho' I fear he will not gain universal credit) when "he affirms there is not a more virtuous, not a more religious people upon the face of the earth."

That there are virtuous, religious men among all denominations of Christians, I believe—that there are many *such* among the different denominations in *New-England*, I believe also. But, that the present Inhabitants of *New-England* in general are the most virtuous, religious people upon the face of the earth, (the Idea, which by the words, as they stand, and by the tenor of the whole *letter*, is manifestly conveyed) is a point in which I am not quite so clear. Far be it from me to detract from the real merits of any person or people; but since this gentleman has begun, and put others on making the comparison, I beg he would inquire of merchants and traders in the city of *New-York*, and elsewhere, concerning this matter. On such inquiry, is he certain they would give their suffrages in support of what he has here asserted? Or let him read several passages in Dr. *Douglass's Summary*, on this point. But—I spare both *him* and *them*.

Well, but Mr. *Livingston* thinks, "that by certain distinguishing strokes in the deep shaded and dismal portrait which the Bishop of *Landaff* draws of the colonies, it is sufficiently evident that his lordship intends therein to describe the first adventurers who settled *New-England*. This he collects from the following words in the sermon—*Their not civilizing the barbarous infidels as they undertook to do: And this in contrariety to the pretences and conditions under which they obtained royal grants; and in a word, their implicative declaration by those pretences and conditions, that their design was, and that they would endeavour the propagation of the Christian faith.* As therefore he cannot find, that any incorporated company of adven-
"turers

“turers to *America*, entered into the engagements mentioned by his lordship, or obtained any charter on such condition, except those who fixed their residence in *New-England*; he must conclude that those were the emigrants to whom his lordship more particularly alludes.”§

Now it happens unfortunately for this Gentleman's argument, that *most*, if not *all* the *first*, incorporated companies of adventurers to *America*, obtained royal grants, under pretences and conditions which contained an *implicative* declaration of their design to civilize and convert the barbarous infidels. I will give instances in three of the principal provinces in British *America*, whose charters as much obliged the adventurers, and expressed the condition and design as clearly and fully to gospelize the Indians, as any charter to the *New-England* colonies.

I begin with *Virginia*, which is a much older colony than any in *New-England*. Sir *Humphrey Gilbert*, who was half brother to the celebrated Sir *Walter Raleigh*, was, I think, the first *Englishman* who obtained letters patent from the Crown for settling any part of *America*. This was in the year 1578. This gentleman was lost in his return from *America*; and in the year 1584, Sir *Walter Raleigh* procured new letters patent to make settlements in *America*. He made very little progress however in his intended design; and in 1589, made an assignment to several gentlemen, for continuing the plantation of *Virginia*, and also gave £. 100 to be expended in propagating the Gospel among the Indians.

In the year 1605, the Earl of *Southampton* and Lord *Arundel* sent Capt. *Weymouth* to make discoveries on the coast of *Virginia*. In his intercourse with the natives, Capt. *Weymouth* treated them with great kindness and civility; because, says Mr. *Stith*, “It was the chief design of the noble adventurers who sent him, to propagate
“gate

"gate Christianity among the barbarous people." *

In 1606, JAMES I. granted letters patent to several knights and gentlemen for deducing a colony into *Virginia*, which was divided into two companies. Those letters were dated *April 10*, of that year, and run thus, ——" JAMES by the Grace of God, &c. Where-
 " as our loving subjects, Sir *Thomas Gates*, Sir *George Somers*, &c. have been humble suitors unto us, that
 " we should vouchsafe unto them our license to make
 " habitation, plantation,—in that part of *America* called
 " *Virginia*—WE greatly commending and graciously ac-
 " cepting of, their desires for the furtherance of so no-
 " ble a work, which may, by the providence of Almight-
 " y God, hereafter tend to the glory of his divine ma-
 " jesty in propagating of Christian religion to such peo-
 " ple, as yet live in darkness and miserable ignorance of
 " the true knowledge and worship of God, and may in
 " time bring the infidels and savages, living in those
 " parts, to human civility—— DO by these our let-
 " ters patents," &c. †

But besides this charter, the king gave divers articles, instructions and orders to the companies, dated *Nov. 20*, of the same year,, under his sign manual, and the privy seal of *England*; one of which orders is conceived in these words—"That the presidents, councils and the
 " ministers should provide that the true word and service
 " of God be preached, planted and used, not only in
 " the said colonies, but also, as much as might be, among
 " the savages bordering upon them, according to the
 " rites and doctrines of the Church of *England*." †

Another of these orders or instructions runs thus——
 " That

* *Stith's Hist. of Virginia. Book I. p. 34.*

† *In the Appendix to Stith's Hist. of Virginia. No. I. p. 1, 2.*

† *Stith's Hist. of Virginia, Book II. p. 37.*

“ That all persons should kindly treat the savage and
 “ heathen people in those parts, and use all proper
 “ means to draw them to the true service and knowledge
 “ of God, and that all just and charitable courses should
 “ be taken with such of them as would conform them-
 “ selves to any good and sociable traffic, thereby the
 “ sooner to draw them to the knowledge of God.” &c. *

A second charter was given to the adventurers to *Vir-
 ginia*, dated *May 23, 1609*, for the enlargement and ex-
 planation of their privileges. A third was granted
March 12, 1611, the preamble of which is as follows—

“ JAMES, by the Grace of God, &c. Whereas at the
 “ suit of divers and fundry of our loving subjects, as
 “ well adventurers as planters of the first colony in *Vir-
 ginia*, and for the propagation of Christian religion, and
 “ reclaiming people barbarous, to civility and humanity,
 “ WE have by our letters patents, bearing date *May 23,*
 “ *1609*, given and granted,” &c. †

In this last passage the reader may observe that one
 principal design in giving the charter of *May 23, 1609*,
 is declared to be the propagation of the Christian reli-
 gion among the savages. It is also expressed and de-
 clared plain enough in each of the former extracts I
 have made. Yet no effectual step or method, that I
 have heard of, was ever taken by the government of
 that colony to convert the Indians; however well dis-
 posed many of the colonists might have been to promote
 to good a design.

Sir *William Keith* indeed informs us that Colonel
Spotswood, a gentleman of distinguished merit, who
 was appointed lieutenant governor of *Virginia* in the
 year 1710——“ projected a law for the regulation of
 “ the Indian trade, whereby an easy provision was made
 “ of a perpetual fund for instructing the Indian children
 “ in

* Stith's *Hist. Virginia*, Book II. p. 40.

† *Appendix to dit.* No. III. p. 23.

“ in the principles of Christianity ; and it succeeded wonderfully, until some designing merchants in *London*, who conceived their particular interest to be affected by that law, procured a repeal thereof from *England*, which unhappily put an end to the only practicable scheme that had been yet attempted for converting the Indians.” †

Thus we see the avarice of a few men defeated this most charitable, benevolent purpose, which was worthy a person of governor *Spotswood's* amiable and eminent character. This is not the only instance where such mercenary, infamous considerations have prevented the propagation of the gospel among the poor unenlightened savages of *North-America*.

The charter for *Maryland* was granted to lord *Baltimore* by CHARLES I, bearing date *June 28, 1632*. In it the same design of propagating Christianity among the Indians is specified, as in the charters of *Virginia*, and made an *implicative* condition of obtaining it. The preamble runs thus——“ CHARLES, by the Grace of God, &c.—Whereas our trusty and well beloved subject, *Cæcælius Calvert*, lord *Baltimore*, &c. pursuing his father's intentions, being excited with a laudable zeal for the propagation of the Christian faith——hath humbly besought leave of US, by his industry and charge, to transport an ample colony of the *English* nation unto a certain country hereafter described, in the parts of *America*, not yet cultivated, tho' in some parts thereof inhabited by certain barbarous people, having no knowledge of Almighty God——know ye therefore,” &c. *

The

† *Sir William Keith's Hist. of Virginia*, p. 172, 173. quarto.

* *Preamble to the Maryland charter. See a collection of Charters of the provinces of North-America. London printed, 1766.*

The charter of *Pennsylvania* to Mr. *Penn* was given by CHARLES II.——in the thirty third year of his reign, i. e. in the year 1681, reckoning from the year 1648 inclusive, when his royal father was murdered. This charter begins thus——“ CHARLES II, &c. “ Whereas our trusty and well beloved subject, *William Penn*, Esq;——out of a commendable desire——to “ reduce the savage natives, by gentle and just manners, “ to the love of civil society and Christian religion, hath “ humbly besought US, &c. †

In each of these charters we find the propagation of the Gospel among the Indians was kept in view. Under this pretence and condition the adventurers obtained them, and they *implicatively* declared they would do so; yet in this, “ they notoriously failed.” And therefore what the Bishop of *Landaff* says is most true—— “ That their neglect of religion was contrary to the “ pretences and conditions under which they obtained “ royal charters, and public authority to their adventurers.”

By this time the reader perceives how weak and groundless Mr. *Livingston*'s argument is for appropriating his lordship's charge of “ making no provision for religion,” to the first adventurers to *New-England*. His argument I have repeated before——“ That he cannot “ find any incorporated company of adventurers to *America*, entered into engagements for propagating Christianity among, and converting the Indians, except those “ who fixed their residence in *New-England*; and therefore concludes those were the emigrants to which his “ lordship alludes.”

But I can *find*, and every person who will be at the pains to inquire may *find*, and it is evident beyond the possibility of a doubt, that the adventurers to *Virginia*, *Maryland* and *Pennsylvania*, entered into as firm engagements,

† *Preamble to the Charter of Pennsylvania, ibid.*

ments, and were as much obliged by the tenor of their charters, now quoted, to propagate Christianity among the Indians, as were those emigrants who fixed their residence in *New-England*. And this entirely overturns his argument.

That Mr. *Livingston* should not be able to *find* this out, is as surprising as that he should pass over the Bishop of *Landaff's* words at page 12 of his sermon, (p. 9, *New-York* edition.) If some ignorant, hot-headed bigot, who reviled and abused the CHURCH in proportion to his want of better knowledge, and true religion, were to say this, and in consequence of it, draw up an invidious charge against the Bishop of *Landaff*, it would be a matter of no great wonder or moment. Such things we see daily. But that Mr. *Livingston*, who is *said* to be a gentleman of sense and learning, and an eminent lawyer——whose profession would naturally lead him to know such things——that he, I say, could not *find* it, is passing strange indeed!

It was lucky for him however, in one sense, that he did not *find* this out; for had he *found* it, he had been deprived of an opportunity to celebrate the ancestors of those whom he “affirms to be the most virtuous religious people upon the face of the earth;” and it would not look well to be less liberal to the *fathers*, (who were *equally* intitled to the tribute of praise) when the *sons* were so much exalted above their fellows and cotemporaries. Accordingly, he embalms their memory with the most high-wrought panegyric, and strews their tombs with the most fragrant flowers. On this subject he is indeed wrapt beyond——himself, and is truly *poetical*. He rises on the rapid wing of fancy, (which your poetical gentlemen can testify is not apt to be confined within *strict*, narrow bounds) and soars far enough above the —— clouds.

After pointing out, “the more than brazen monuments of their sincerity which they had left behind

D

“them”——

“ them”—that they were “ remarkable for every virtue”——the most zealous, pure servants of God, and the objects of his peculiar favour, smiles and care, above all others: He wafts them to heaven, where, he says, “ they have long since received the approbation of “ their final judge.” I defy the most flaming panegyrist among *catholics*, who stands forth, collected and transported, to trumpet aloud the praises of some departed *saint*, under whose guardianship he places himself, and to whom he intends to pay daily, devout adoration——to be more florid, vehement, lavish, luscious or extravagant in his encomiums, than this gentleman is in his encomiums on the departed *saints* of *New-England*.

Yet after all, it would have been worth considering, whether it had not been better to have spared a little of this. For altho’ it is beyond doubt that many pious, conscientious persons were among the first emigrants to *New-England*: Yet still, this fine *portrait*, trickt off with such glowing colours, will be apt to put people on inquiring—whether many of those emigrants did not leave their native country for causes less honourable, than those that are here alledged. It may remind folks of the persecutions they exercised on *Quakers* and other denominations; with several things of a like nature.

Certain it is that many writers, who were very favourable to these adventurers, and their immediate descendants, and knew as much about them and the colonies of *New-England*, as Mr. *Livingston*, are more cautious in giving their character, and represent them in a somewhat different light. And since our *letter-writing* panegyrist has extolled them so highly, and at the expence of others, I will here transcribe a few passages, which I would otherwise willingly pass over.

The following character of these people is given by Mr. *Neal* who is their professed advocate, tho’ I do not know that he ever received any *fee* from them——

“ It must be allowed, *says he*, that the Churches of *New-England*

“ *England* were formerly very narrow in their principles, and uncharitable to those who differed from them; they had no notions of liberty of conscience, but were for forcing men to their public assemblies by fines and imprisonment.” *

Long enough before any obnoxious, *episcopising* missionary presumed to set his foot on that *holy* ground, Dr. Cotton Mather, (whose testimony, I presume, Mr. Livingston will not object to) complained heavily——
 “ That he saw a fearful degeneracy, creeping he could not say, but rushing upon those Churches; he saw to multiply continually their danger, of losing no small points in their first faith, as well as their first love——
 “ he saw a visible shrink in all orders of Men among them, from that goodness which was in the first grain——
 “ —He was greatly surprised, to see, that in *America*, while those parts which were at first peopled by the refuse of the *English* nation, did sensibly amend in the regards of sobriety and education, those parts which were planted with a more noble vine, did so fast give a prospect of affording only the degenerate plants of a strange vine.” † ——

In another place, the same author has these remarkable words——“ The very Devils are walking about our streets with lengthened chains, making a dreadful noise in our ears, and brimstone, even without a metaphor, is making a hellish and horrible stench in our nostrils——seems it at all marvellous unto us, that the devil should get such footing in our country? Why it is because the Saviour has been slighted here, perhaps more than any where.——Never were the offers of the Gospel so freely tendered, or more basely despised among any people under the cope of Heaven, than in this *New-England*” †. I forbear any

* *Neal's Hist. of New-Engl. Vol. II. p. 248, 249.*

† *Cot. Mather's Hist. of New-Engl. Book III. p. 11.*

† *Wonders of the invisible World part II. p. 48.*

any more quotations of this sort, tho' enough are at hand. I verily believe that honest Dr. *Mather* would have reprov'd any person who had wrote in his time of his cotemporary brethren in *New-England*, as Mr. *Livingston* now writes, for the wantonness of his pen, and aberrations on this point *from the truth*.——

But to proceed. Had Mr. *Livingston* discovered that other incorporated companies of adventurers to *America* were under equal engagements, with the emigrants to *New-England*, to convert the Indians, there had been no room or ground for his accusations against the Bishop of *Landaff*; and therefore this inconvenience would have ensued,—that he could not with any propriety have addressed him in these remarkably *just, tender* and *decent* words—"sorry am I therefore, sorry on your lordship's account, as well as from the veneration I bear their memory, that a prelate of the Church of *England*, in these boasted times of moderation and candour, at the distance of more than a century, and for the single crime of (what by far the greater part of Protestant Christendom, is deemed no crime at all) non-conformity to the episcopal mode of Church government, should pursue them even beyond the grave, with a spirit so apparently vindictive, and with unusual asperity and virulence of language." *

Alas, good man! there is not the least occasion for any of this sorrow on the Bishop's account. Weep not for him, but for yourself. All that his lordship has said of the adventurers to *New-England*, who died above a century ago, is——"That they were conscientious people, who left their country on religious motives, and took effectual care to make provision for religion," the neglect of which in others, he represents and blames. This I think is saying no harm of the emigrants to *New-England*; nor is it "pursuing them beyond the grave"

* *Letter to the Bishop of Landaff*. p. 13, 14.

“grave with a vindictive spirit, with virulence or asperity.” The charge against them is solely and properly the product of Mr. *Livingston's* own creative fancy; which, I will venture to affirm, never once entered the Bishop of *Landaff's* thoughts. So that his lordship is condemned on a kind of *spectre evidence*, like that on which so many innocent people were condemned in *New-England*, when “the inhabitants,” as Mr. *Neal* says, “were hanging one another for suspected “witchcrafts and forceries.” *

And here I request this gentleman to reflect, as a Christian and as a man of honour, what reparation he is obliged in conscience to make to the Bishop of *Landaff*, for inventing this injurious calumny, then charging it on his lordship, and publishing it to the world, and next loading him with all the reproach which the *author* of such a calumny deserves. Justice and truth certainly demand that some reparation be made to his lordship; and Mr. *Livingston* may be assured that the candid and unprejudiced (which are by far the most respectable part of the world) expect it; for they look upon this whole procedure to be not only an “aberration from truth,” but also a most gross violation of decency, candour and justice.

Well, but hear our *letter-writer* out——hear what he has to say in his own behalf. To alleviate this heavy charge against the Bishop of *Landaff*, he imputes his lordship's error to wrong information. “As “your lordship, *says he*, has neither acquired this intelligence by personal acquaintance,” (i. e. as he expresses it, p. 8. “were not *personally* acquainted with “any adventurers who died an hundred years *before* your “lordship was born”) nor historical information, I can “conceive of no source from whence it could so probably

* *Neal's Hist. New-Engl. Vol. II. p. 124.*

“ bly have been drawn, as that of the society’s missionaries.” †

Intelligence of what? That the first adventurers to *New-England* made no provision for religion? His lordship has neither said so——nor that he received any such intelligence; but on the contrary declares, that these “ conscientious persons who left their country on “ religious motives, took effectual care of this business.” And therefore for any thing that appears, his lordship received full as much intelligence in this matter from “ *personal* acquaintance with those who died an hundred “ years *before* he was born, as from historical information, or the society’s missionaries;” that is to say, he received no such intelligence at all; for he avers they did not *neglect*, but took *effectual care* to make provision for religion.

Be that as it will, Mr. *Livingston*, in friendship to his lordship, cautions him against placing much confidence in the missionaries; “ for if he makes use of no other “ channel of conveyance, his lordship will but too seldom be justly informed.” For this declaration he assigns two reasons——“ 1. many of the missionaries “ have for many years past made it a practice to misrepresent facts. 2. It being their interest so to do, a moderate share of the knowledge of mankind will be “ sufficient to induce us to consider as incompetent witnesses, any set of men who are personally interested “ in the testimony they give.” *

This second reason is so entirely in the law-style, that I am inclined to think it is no more than an exact transcript of some old, musty plea or demurrer——(I stand corrected before Mr. *Livingston*, and I hope he will pardon me, if I should not use these phrases and words with that *propriety*, or *speak* with that *elegance*, *perspicuity* and *precision*

† *Letter*, p. 10.

* *Letter*, *ibid.*

precision, for which he is so *justly* celebrated at the Bar) ———an exact transcript, I say of some old musty plea or demurrer put in against an evidence in some law trial. But it is not easy to conceive how the missionaries could be interested in misrepresenting those who have been dead so many years——whose history has been written by different persons, and with which any others may be as well acquainted as the missionaries.

As to the first reason, it contains a false, unjust accusation. The missionaries, by the rules of the society, are obliged to transmit annually to the secretary an account of their respective missions. An abstract of these accounts is published every year with the anniversary sermon preached before the society. Hundreds of these sermons and abstracts are sent regularly to *America*, and are dispersed by the missionaries among their congregations, or given to any persons that will please to read them. If they misrepresent facts, they certainly act a very weak, silly part; for they may be easily detected, as their accounts are constantly laid before those among whom they live, as well as before the public in general. Mr. *Livingston* has not thought proper to point out any misrepresentations of facts of which the missionaries have been guilty; and since he has given sufficient evidence that he wanted not Inclination to do it, we cannot impute it to any thing else, but that it was not in his power. The society's abstracts are dispersed about——he is welcome to examine them, and I defy him to produce any instances in which the charge is true. The missionaries in this, and in the adjacent provinces, are gentlemen of unblemished characters, exemplary in their lives, and above the suspicion of this invidious charge, which is a glaring, notorious, malicious falsehood.

Before I quit this head, I must observe that Mr. *Livingston* treats the Bishop of *Landaff* with great severity and rudeness, “ for suffering himself, *as he is pleased to say*, to be so palpably misled and abused——
“ for

“ for not taking pains to investigate the truth——
 “ for publishing so many interesting facts on such incom-
 “ petent testimony, so many assertions, the reverse of
 “ which is true”——with a great deal more to the
 same purpose.

Now had his lordship been mistaken in some matters of fact in *America*, his distance from it might very well plead his excuse. But what excuse can be offered for Mr. *Livingston*, who lives in *America*, and yet is mistaken in many matters of fact, and greatly misrepresents them? I have given one instance already in the charters of several colonies, by which the adventurers who obtained them were obliged to endeavour the conversion of the Indians, tho’ he insinuated the contrary, and from thence drew an argument to support his mistake. In another place he says——“ the society have been extremely
 “ delinquent in the execution of their design, as will
 “ appear from a survey of great part of *Maryland* and
 “ *Virginia*” * ——implying that the society have sent missionaries to *Maryland* and *Virginia*, which have failed in the discharge of their duty; and yet in truth the society never sent a missionary to either of these provinces. Again, he tells the Bishop of *Landaff*——
 “ Ecclesiastical synods have ever been in use among
 “ them,” i. e. the *New-England* colonists; “ and what
 “ may seem extraordinary to an English prelate, they
 “ have been so conducted as never to give any just um-
 “ brage to the civil power.” † What appears to be
extraordinary in this is, that Mr. *Livingston* should roundly assert “ their synods never gave any umbrage to
 “ the civil power,” when no longer since than the year 1725, lieutenant governor *Dummer* received a severe reprimand from the LORDS JUSTICES (the KING being then in *Germany*) for countenancing one of those synods.

* Letter, p. 16.

† Letter, p. 12. .

synods. Their proceedings gave very great umbrage
 ————were declared to be “ a contempt of his Majes-
 “ ty’s prerogative———an effectual stop was ordered to
 “ be put to them; and if notwithstanding such signifi-
 “ cation, they should continue to hold such assem-
 “ bly,” then the lieutenant governor was ordered
 “ to take care that the principal actors therein be pro-
 “ secuted for a misdemeanour.” *

I shall not stay now to enumerate any more of this gentleman’s mistakes; but beg leave to ask here——
 With what face can he charge the Bishop of *Landaff* with neglect to be well informed, with mistakes and misrepresentation, when he himself is so notoriously guilty of each of them? Had his lordship, as I said before, even fallen into some errors as to matters of fact, (tho’ in reality he hath not) the distance of three thousand miles, would, in the judgment of candour, apologise for him: But Mr. *Livingston* has no plea of this sort to urge in *his* behalf. He lives on the spot, and yet blunders, and misrepresents, and *aberrates from truth*, when speaking of *American* affairs; at the very time that he is abusing the Bishop of *Landaff*, as if he was guilty!
 ————*Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?*

In very truth, the Bishop of *Landaff* I think had better depend on the information he receives from the missionaries, than implicitly confide in the representations his new correspondent may give him. For altho’ by his attempt to disgrace the poor missionaries, and his offer, unsolicited, to rectify his lordship’s mistakes, he appears to aim at engrossing the whole business of transmitting intelligence hence, and becoming *informer-general*, to the Bishop of *Landaff*——perhaps to the society also: Yet as he has very much *abused* his lord-
 E ship

* *Dr. Douglass’s Summary. Vol. II. p. 337—339.*

ship in more senses of the word than one, I must put in a *demurrer* or plea against his being inflated into that office, at least immediately; until some further trial be made of his fidelity, as well as competent knowledge of *American* affairs.

Enough hath been said to refute Mr. *Livingston's* charge against the Bishop of *Landaff*, as if his lordship did intend the adventurers to *New-England*, and "that" it was against them he preferred the heavy accusation "of abandoning with their native soil, their native manners and religion." This is Mr. *Livingston's* capital error, which runs thro' his whole letter; and yet his lordship did not intend those adventurers, but expressly excepts them from the above accusation. And hence, Mr. *Livingston's* long declamation in their defence——his enumeration of their virtues, labours, synods, confessions of Faith, Catechisms, &c. &c. might have been altogether spared. He has no antagonist here but himself——he fights only with his own shadow. His endeavouring to prove the Bishop has said, what he never did say, nor intended to say, reminds me of the shrewd commentator on *Aristotle*, who having read in his author that the soul is *αῦλος*, *immaterial*, and mistaking it for *αυλος*, *a pipe*, adduced very learned arguments to prove the soul was a pipe. And his mistake, if it was one, in thinking those emigrants were accused, tho' none impeached them, and his attempt to defend them, brings to my memory the preacher, who having chose for his text these words of DAVID, *I am fearfully and wonderfully made*; but the finale in *made*, being by some accident crased, he read it, *I am fearfully and wonderfully MAD*; upon which he harrangued his audience on the nature of spiritual madness; and entered into a *profound* vindication of the royal prophet against any imputation he might fall under from the text.

But the reader may choose to be satisfied with regard to the accusation itself; since the present
state

state of *America*, is, in general, very different from what the Bishop of *Landaff* represents it, as he is quoted by Mr. *Livingston*. In this I am willing to gratify him. Indeed to any candid person, who is acquainted with the former state of *America*, nothing more than reading the sermon is necessary to do this; but as the author of the *letter* has endeavoured to make his lordship's words appear in the worst light he could, it may be proper to pull off the gloomy disguise he has thrown over them, and shew them in their true, genuine light.

The Bishop of *Landaff* preached his sermon before a society which was incorporated to propagate the Gospel in foreign parts; and the *American* colonies were the principal objects of their pious care and attention. His lordship's text, which was *Rom. x. 14*, naturally led him to shew—"That an order of men, with perpetual
 " succession, should be ordained and dedicated to the
 " service of preaching the Gospel——that for this
 " end our saviour sent forth his apostles, the apostles
 " commissioned new teachers, with power of delivering
 " down the same commission to others, &c.—according
 " to which appointment and the necessity of the thing,
 " a standing ministry hath at all times been maintained
 " in all Christian countries." *

His lordship, after having mentioned that this was done in all ordinary cases, proceeds to shew that in some extraordinary cases, such as settling colonies, after the discovery of this new world,——"the same provision
 " of ministers was not made; especially in the British
 " colonies; a scandalous neglect, which brought great
 " and deserved reproach both on the adventurers, and
 " on the government from whence they went. Upon
 " the adventurers, what reproach could be cast heavier
 " than they deserved? Who with their native soil,
 " abandoned;

* *Serm. p. 5, 6, Lond. Edit. New-York, ibid. p. 5.*

“ abandoned their native manners and religion ; and e’er
 “ long, were found in many parts living without remem-
 “ brance or knowledge of God, without any divine
 “ worship, in dissolute wickedness, and the most brutal
 “ profligacy of manners —instead of civilizing and con-
 “ verting barbarous infidels, as they undertook to do,
 “ they became themselves infidels and barbarians —
 “ and what was an aggravation of their shame, this ne-
 “ glect of religion was contrary to the pretences and con-
 “ ditions, under which they obtained royal grants, and
 “ public authority to their adventures,—one of which
 “ pretences and conditions was, the propagation of the
 “ Christian Faith.” † —

Here, let it be observed——

1. That his lordship speaks not of the *present Americans*, but of the *first* adventurers, and their immediate descendants; altho’ Mr. *Livingston* sometimes perplexes and jumbles matters in such a manner, that from several passages in his letter, the unwary reader would be led to think the Bishop of *Landaff* says this of the present generation, of whom he here says not a word. The author of the letter had, no doubt, particular ends to serve by doing this.

2. His lordship blames the government from whence the adventurers went, for permitting things to remain as they did—for not using some methods to have the conditions of the charters complied with in converting the Indians, and otherwise providing for the support of religion—for all this, I say, he blames the government as much as the adventurers who went to *America*. He expresses that just concern which every good man, and pious Christian ought to feel, that a matter of such infinite importance should be so much neglected; nor does he shift the blame of this neglect from the government and people of *England*, to the adventurers and their posterity ; but

as

as both were delinquent, he accordingly mentions them as such. These particulars had a close connection with the subject and occasion on which his lordship preached, and therefore were introduced with great propriety; for the neglect of religion in the colonies, gave rise to the incorporated society for the propagation of the Gospel in foreign parts.

3. When the society was incorporated in the year 1701, one of the first things they did was to gain proper information of the state of religion in the colonies. This they did, not by consulting their missionaries, for they had none then in *America*; but, as Dr. *Humphreys* tells us,——“They made inquiry of all proper persons, merchants and others at home; and wrote to governors, congregations of people, and other persons of distinction in the plantations for a more particular account of the state of religion in the *American* colonies; that by such a distinct information, they might more suitably apply their help where it was most wanted and desired.” * Among those consulted by the society on this occasion, governor *Dudley*, “who gave a full account of the then state of Christianity in all the colonies of *North-America*,” Colonel *Morris*, and Colonel *Heathcote* are particularly mentioned.

The result of the society's inquiry was——“That they received from the colonies a more melancholy account than their fears could suggest; several relations setting forth that the very Indian darkness was not more gloomy and horrid, than that in which some of the English inhabitants of the colonies lived. Such as verified the words of the charter, where it says——“*some colonies and plantations were wholly destitute and unprovided of a maintenance for ministers, and the public worship of God; for lack of which——many of the King's subjects wanted the administration of God's*” word

* *Humph. Hist. Account, Chap. II. p. 20, 21.*

“ word and sacraments, and seemed to be abandoned to
“ atheism and infidelity.” †

Another account of the society says——“ That on
“ the society’s application to be informed of the state of
“ Christianity in the *American* plantations, they found
“ that in some places it was so very sad and deplorable,
“ that there were scarce any footsteps of religion to be
“ seen among them.” ‡

These relations will not appear surprising to any one
who reflects how great a neglect there was in providing
ministers for the colonies; and where people are desti-
tute of instruction and the ordinances of religion, they
must necessarily sink into neglect of religion, into igno-
rance, vice and barbarity. The reader may form some
notion of this matter from the following short account
which is chiefly taken from Dr. *Humphreys*.

About the year 1679, there were but four ministers
of the Church of England in all *North-America*, and
only one or two of these regularly sent.

South-Carolina was settled about the year 1664; and
yet there was no resident Clergyman of the Church of
England in that province until the year 1701; altho’ it
then contained upwards of SEVEN THOUSAND persons,
besides negroes and children.

North-Carolina was settled near the same time with
South-Carolina. In the year 1701, it contained above
FIVE THOUSAND Inhabitants, besides Negroes and In-
dians——all living without *any* form of divine wor-
ship publickly performed, and without any schools.

Virginia and *Maryland*, tho’ older colonies, and some-
what better supplied with Clergymen; yet neither of
them had near the number that was wanted.

In *Pennsylvania*, tho’ a very populous province, there
was

† *Humph. Hist. Account. ibid.*

‡ *Account of the society for propagating the Gospel, &c.
published in 1706.*

was no Clergyman before the year 1700, when the Revd. Mr. *Evans* was sent to *Philadelphia*. Nor was there any resident Clergyman in *Jersey* until about the year 1703; altho' it then contained above FIFTEEN HUNDRED families; and many of them members of the CHURCH of ENGLAND. The number of dissenting Ministers in these provinces was very small about this time;——in some of them, I cannot learn that there were any.

New-York, was originally possessed by the *Dutch*; but in the year 1664, it was reduced by the *English*. We have no history of this province which can be depended on, as to ecclesiastical affairs.

The following account of the religious state of the Inhabitants of the government of *New-York*, including *Long - Island*, *Staten - Island*, and part of *Jersey*, was transmitted to the society, in 1704, by Colonel *Heathcote*, who was a gentleman of considerable estate, eminent for his virtue, piety and good sense——which account will be sufficient for my present purpose.

“ I found this country about twelve years ago, the
 “ time I first came here, the most rude and heathenish I
 “ ever saw in my whole life, which called themselves
 “ Christians, there being not so much as the least marks
 “ or footsteps of religion of any sort. Sundays were
 “ only times set apart by them for all manner of vain
 “ sports, and lewd diversions, and they were grown to
 “ such a degree of rudeness that it was intolerable.” *

Colonel *Heathcote* then proceeds to inform the society, that having the command of the militia, he ordered the Captains to call their men together, and let them know,
 ——That if they did not choose a reader in each town, and spend sunday in the best manner they could, until Clergymen were procured, the Captains should every Sunday order their men under arms, and spend the day
 in

* *Humph. Hist. account.* Chap. II. p. 33, 34.

in exercise, that being less offensive, and a less profanation of the day, than their usual way of spending it. Deeply shaded and dismal as this portrait may appear, there is all the reason imaginable to believe it was strictly true of many places. Besides Colonel *Heathcote*, whose veracity may be depended on, Dr. *Humphreys* says, "this account was confirmed by many other hands." It should be observed however that the *Dutch* are excepted from the above charge; for they are said to "live in the most orderly and Christian manner."

Such was the deplorable state of the colonies, as they were represented by the most considerable persons, and gentlemen of best note, then living here, to whom the society, on their first incorporation, applied for intelligence. I have given but a short sketch of the accounts that were transmitted hence. And now let the reader judge, whether the Bishop of *Landaff* has exaggerated matters in the least; and whether these accounts do not fully justify what his lordship hath said,—that the adventurers to *America* "were found in many parts living without remembrance or knowledge of God, without any divine worship," &c.—There was no necessity that he should go to the *Cape of Good-Hope*, as Mr. *Livingston* supposes, to find a people who answered his description. The *American* plantations furnished but too many, at the time his lordship speaks of, who answered it exactly, if they were not misrepresented; and if they were, neither the society nor his lordship are to blame.

Praise be to God, the face of things is much changed of late. By the pious endeavours of the society, and some late regulations in the colonies, matters are, thro' the blessing of Heaven, greatly altered for the better. And it may with great truth be averred, that no people in the *British* dominions are more virtuous, or stricter observers of religious duties, than the *Americans* in general are, where they have the advantages of proper instruction, and the ordinances of religion duly administered.

tered. It is not however of the *present*, but of *former* times that his lordship speaks, when these advantages were wanting. And were the people of *England*, or of any other country, in the same circumstances, they would in a little time sink into the same deplorable state of irreligion with some of the *former* colonists.

Mr. *Livingston's* great mistake, as I said before, is his supposition that by those "who with their native country abandoned their native manners and religion," the Bishop of *Landaff* meant the emigrants to *New-England*. The mistake hath been already detected; but whilst he is in pursuit of this phantom which his own imagination had raised, he not only treats the Bishop of *Landaff*, with great indecency, but throws many unjust aspersions on the *society for the propagation of the Gospel in foreign parts*.

Thus he says—"With respect to their, i. e. the society's, endeavours in civilizing and converting the barbarous infidels, which I suppose will be allowed to be part of the grand design of their incorporation, I will venture to affirm, they have been more deficient than the adventurers upon whom your lordship is pleased to fix the charge" † —viz, of neglecting to convert the Indians.

The design of the society's incorporation must be learnt from their charter. There is not a syllable mentioned in the charter, of converting Indians. None are pointed out as objects of the incorporated society's care, but the "King's subjects and people in the plantations, colonies and factories belonging to *England*." The charter says, "that in some of these plantations, &c. the provision for ministers was very mean, and others were wholly destitute and unprovided of any maintainence, for ministers and the public worship of God; for lack of which support and maintenance for such,

F

" many

† Letter p. 14.

“ many of the King’s loving subjects did want the ad-
 “ ministration of God’s word and sacraments, and seemed
 “ to be abandoned to atheism and infidelity; and the
 “ want of learned and orthodox ministers to instruct the
 “ said loving subjects, did encourage Romish priests and
 “ Jesuits to draw them over to popish superstition and
 “ idolatry.” *

To remedy these evils, and stop their further progress——that the King’s people and subjects might be provided with ministers, and those ministers with a proper support and maintenance, the society was incorporated. For by this channel it was justly thought, the collected charity of well disposed people might with more advantage be applied, for the support of missionaries in such places as they were wanted. This, and *this* only, is the *declared* design of the society’s incorporation. “ The *first* and *principal* end of this corporation, *says* “ Dr. Stebbing, is, not to plant Christianity among Heathens, but to restore, or to preserve it among Christians——The converting Heathens is a secondary, “ incidental point. † The society conceived indeed, that by their charter they were empower’d to appropriate part of the money committed to their trust, to the purpose of converting Heathens, both Indians and Negroes. Accordingly, they have done this; and have embraced every opportunity that was favourable, and promised success. But if the success of their attempts has not answered their wishes or endeavours, it is what they lament, and what none should upbraid them with.

No person who is a friend to Christianity, and is acquainted with the history and state of the society, can, without indignation, read what this gentleman is pleased to write of that truly venerable body, and consider in how
 disadvantageous

* *Preamble to the Society’s Charter.* n. 1.

† *Dr. Stebbing’s Sermon preached before the Society in*
 1742. p. 18.

disadvantageous a light he endeavours to place them. It avails not that with the most pious intention they engaged in this noble design, to snatch their fellow subjects from ignorance, vice and eternal ruin, and to diffuse the light of the gospel among them——it avails not that their time, their labour, their influence, their money, have been employed to reclaim such as “seemed to be abandoned to atheism and infidelity”——and to spread the glad tidings of salvation among those persons whose state was such, that “the very Indian darkness, was not more gloomy or horrid than that in which they lived”——it avails not, that by the blessing of God on their pious endeavours, those evils have been removed from many, and that there is a pleasing prospect this will in time be done more and more: All this availeth nothing. The society hath unfortunately fallen under this gentleman’s displeasure;—and altho’ composed of the most eminent personages in the nation, and gentlemen of the most respectable characters, whose praise is in all the Churches abroad: Yet they are treated with great indignity, and their proceedings misrepresented. It should be considered however that they are CHURCH-MEN!

“Thus spiritual hate, like carnal love, levels all distinctions.” The faint and sinner, the peer and clown equally share its insults, when they stand in the way. But had this society been composed of *Dissenters*, how had Mr. *Livingston* extolled it! How had its deeds, its labours, its praises glittered in his *swelling* page! “Like father Æneas among his fellows,” how conspicuous had it risen, and towered above all other societies!

“If by the *propagation of the Gospel in foreign parts*,” proceeds our *letter writer*, “is to be understood the episcopising of Dissenters in the *American Colonies*; “they have indeed made some attempts towards it.” *

The

* *Letter*, p. 14, 15.

The episcopising Dissenters was not the intention of the society, nor did they ever send any missionaries to America with that *particular* design. The design on which they set out, and which they have steadily pursued, was to supply such congregations as professed the Church of *England*, and applied to them for assistance, with missionaries; and to contribute to their support when the congregations were poor, and unable to maintain them. Accordingly, they have not sent a missionary to any place, before application was made to them for that purpose by the inhabitants. For several years after the incorporation of the society, few or no missionaries were sent to *New-England*. Had it been their design to episcopise Dissenters, certainly they would not have acted thus. The true reason of it was, there were then very few professors of the Church of *England* in that part of *America*; and therefore missionaries were not wanted, nor desired.

But in time, when by an accession of Churchmen, who settled there, from other parts——when a spirit of inquiry led many to read Books written in vindication of the CHURCH, several of whom were thereby convinced of the excellency of her forms and discipline, as well as of the truth of her doctrines, so as to be induced to conform to them——when rampant enthusiasm had disgusted many of the more rational, sensible and serious dissenters, and they looked for more edification in the communion of the CHURCH than elsewhere——when by these means, I say, the members of the CHURCH were increased in *New-England*, and they petitioned the society for assistance, missionaries were sent to them. There is not a single instance where any missionary was sent to that colony before it was requested by the people. “The society,” as Dr. *Humphreys* observes, “did not concern themselves here, i. e. in *New-England*, until they were loudly called upon; and the inhabi-

“tants

“ tants in many places, did not only send petitions for
 “ Ministers, but also built Churches before they had
 “ Ministers; which is an uncontrollable evidence and
 “ proof, that the people themselves desired to have the
 “ Church of *England* worship, with a hearty zeal and
 “ true sincerity.” † And since they desired it thus earnestly, and requested the society’s assistance, not being able themselves to support Ministers, they were as much objects of the society’s care and bounty as any others whatever.

That the CHURCH hath increased in *New-England* of late, I readily grant; and this can only be imputed to the native excellence of its worship, and the unblemished conduct of the missionaries. They, no doubt, would be glad to see others join in that mode of Worship which they think most agreeable to the will of God; but they never used any methods, (so far as I could learn, and I have made inquiry) to make proselytes from Dissenters, except by the faithful discharge of their duty; and the defence of themselves when attacked.

Since I am upon this point, I cannot omit mentioning a circumstance which does much honour to the members of the CHURCH there, and is this——It appears from very good evidence, that among the Inhabitants of *New-England*, who (I willingly grant) are a respectable people, (if that will but content their *panegyrist*) many of those who profess themselves Churchmen are distinguished for real Virtue and Piety, and do their country, at least as much honour in this respect, as any that are in it. That this was also the case with some of them formerly, I have a very unexceptionable testimony——it is that of Col. *Hunter*, Governor of *New-York*, who left it with this elogium among others, from the Assembly——“ You have governed well and wisely, like a prudent
 “ magistrate,

† *Hist. Account*, p. 61.

“magistrate, like an affectionate parent.”——That gentleman in a letter written to the society, dated in the year 1711, says——“When I was at *Connecticut*, “those of our communion at the Church at *Stratford*, “came to me in a body, and then, as they have since by “letter, begged my intercession with the venerable society, and the Bishop of *London*, for a missionary; they “appeared very much in earnest, and are the BEST “SET OF MEN I met with in that country.” *

This being the case, I read over with the greatest coolness and composure imaginable, what Mr. *Livingston* asserts with so much heat——“The immense sums, “says he, expended by the Society——are squandered, “ridiculously squandered, on missions to places where “the Gospel was preached before.” Probably it might have been preached there before; but it was in such a manner that many thought they could not have equal edification by it as they could elsewhere——perhaps they could not in conscience listen to it, or join in the mode of worship with which it was accompanied; and surely there is some regard due to the scrupulous conscience of a Churchman, as well as to that of a Dissenter.

This however is not all——the heaviest stroke is still to come. “But if the original design of the society, “continues Mr. *Livingston*, was to Christianize aboriginal *Indians*; or to subserve the cause of Christianity “in any other sense, except as above mentioned, i. e. “in episcopising Dissenters, they have notoriously “failed.” † That the society have subserved the cause of Christianity by the labours of their missionaries——by their instructions and preaching——by dispensing the ordinances of religion——by promoting piety and virtue: Thousands in *America* are able, and I dare say willing, if called upon, to attest. No person who has been acquainted

* In *Humph. Hist. Account*, p. 63.

† *Letter*, p. 15.

acquainted with the state of *America* for any number of years can have a doubt about it; and there is no more occasion for depositions to prove it to such, than there is for depositions to prove to the Bishop of *Landaff*, "that the sun shines in *America* as well as in *Europe*." *

As to the society's failures in Christianizing the *Indians*, it shall be considered presently. But before I quit this subject, I must observe that Mr. *Livingston*, and many others of his way of thinking, have expressed no small degree of displeasure and indignation, that any missionaries should be sent to *New-England* at all. They seem to think it an unlawful encroachment, ——— that Churchmen should not breathe the air, or tread the ground in those colonies; and that they should be consecrated solely to the use of Presbyterians and Independents.

For my part I cannot see the least reason for all this; nor why Churchmen should not live there as well as others, and enjoy the common privileges of Christians. I know no law of God or man that forbids it. Certain I am that Presbyterians are not scrupulous in making such encroachments, (if indeed they should be called so) in provinces where the Church of *England* is better established than Presbyterianism or Congregationalism is established in *New-England*, and where there are fewer Dissenters, than there are Churchmen in *New-England*. They also meet with a very different kind of treatment from what the missionaries meet with among those "who are the most virtuous, the most religious people upon the face of the earth." A few instances out of many that might be produced, will evince this.

Mr. *Davis*, who was afterwards president of *Princeton College* in *New-Jersey*, settled at *Hanover* in *Virginia* in the year 1748. In 1751 he published a Piece, setting forth the state of religion among the Protestant Dissenters

* Letter, p. 9.

ters in *Virginia*. Therein he declares, "there were not
 " TEN Dissenters within an hundred miles of *Hanover*
 " when he arrived there." * No instance can be pro-
 duced of any missionary's settlement in *New-England*,
 where the number of Churchmen was so small as *ten*.
 Several Presbyterian ministers have lately settled in *Maryland*.
 They are treated with tendernefs, charity and
 benevolence by the members of the CHURCH——
 and members who are as firmly attached to the CHURCH
 as any upon earth. I have it from the best and most in-
 dubitable authority, that Churchmen subscribe for the
 support of these Ministers——that by far the greater
 part of their salaries comes from Churchmen; and this
 in places where the established Clergy are as worthy, pi-
 ous men, and as much esteemed by their people, as any
 ministers on the continent.

It would give me pleasure to have it in my power to
 say, that the society's missionaries have met with the same
 kind of treatment in *New-England*. Their treatment in
 general has been the reverse of this. They have met
 with great and undeserved opposition; and have been
 injured not only in their character, but in their proper-
 ty, on account of their religion. Perhaps Mr. *Living-*
ston, may remember some instances of this himself; once
 especially in a gallant exploit performed by the stu-
 dents of *Yale-College*, in which he was *more* than a
spectator. The scene of this noble action was a lot of
 ground in the town of *New-Haven*, which had been
 bequeathed to the CHURCH for the use of a mission-
 ary. There these magnanimous champions signalized
 themselves; for once upon a time, quitting soft dalliance
 with the *musés*, they roughened into sons of *Mars*, and
 issuing forth in deep and firm array——with courage
 bold and undaunted, they not only attacked, but bravely
 routed a YOKE OF OXEN, and a poor *Plowman*, which
 had

* Quoted by Dr. Douglass; *Summary*, Vol. II. p. 380.

had been sent by the then missionary of *New-Haven*, to occupy and plow up the said lot of ground. An exploit truly worthy of the renowned *Hudibras* himself!

The Bishop of *Landaff* has said nothing of the emigrants to *New-England*, but that they were conscientious people——had left their country on religious motives——and took effectual care to make provision for religion. He neither charges them with neglect of such provision, or of converting the *Indians*. Mr. *Livingston*, has fathered both on his Lordship; and as under the former head he emblazoned the virtues of the first emigrants to *New-England*, and their descendants to this day; so under the latter he celebrates their labours in Christianizing heathens. With the help of Dr. *Mather*, Mr. *Prince*, Dr. *Chauncey*, &c. he makes out such a pompous account, that a person would imagine the adventurers to *New-England*, and their posterity since, have devoted themselves wholly to the conversion of *Indians*; and that there is not an Heathen, Ethnic, Pagan or Painim to be found “from Lake *Superior* to *Pensacola*.”

I am very ready to do justice to those pious men in *New-England*, who laboured in this good cause; and am as ready to acknowledge the success their labours met with——tho’ far short of what were to be wished, or of what I am persuaded, they desired. And there would be no occasion to say any thing on this head, if Mr. *Livingston* had not exalted the labours of those men so much, and left his readers to imagine that nothing had been ever done by the society towards the conversion of heathens, here or elsewhere. In truth he exaggerates things much; and upon a little inquiry it will be found there is no reason to sound a trumpet on the occasion. The adventurers to *New-England* have not much cause of boasting, more than others; altho’ they, and others, have made several laudable attempts that way.

The first settlement under a charter in *New-England*, was in the year 1620. And altho’ the King in his char-

ter to the adventurers, declared——“ That to win and
 “ incite the natives of that country to the knowledge
 “ and obedience of the only true God, and Saviour of
 “ Mankind, was in his royal intention:” Yet very
 little was done towards converting the Indians until the
 year 1646; when Mr. *Eliot*, a worthy and pious man,
 with much pains learned the Indian language, and after-
 wards laboured very faithfully in this benevolent design.

There was even in that colony a very great and inexcusable neglect of this, until the year above mentioned. Mr. *Hutchinson*, a very sensible historian, observes——“ One professed design of the colony charter, was the gospelizing the natives. The long neglect of any attempt this way, cannot be excused. The *Indians* themselves asked how it happened if Christianity was of such importance, that for six and twenty years together the *English* had said nothing to them about it.” † This was the more surprising as these people removed to *America* on religious motives, and were encouraged, and incited to convert the *Indians* by several members of the CHURCH. Mr. *Neal* tells us——“ That the pious Bishop of *Bath* and *Wells*, Dr. *Lake*, who assisted with his counsels in settling the *Massachusetts* colony, had this work, viz. the Christianizing the *Indians*, so much at heart, that he declared he would have gone over, and begun it himself, had it not been for his advanced age.” §

After several conferences held by Mr. *Eliot* and other ministers, with the Indians, an account of their success was published in *England*, under this title——
 “ The day breaking, if not the sun-rising of the Gospel with the Indians in *New-England*.” In 1649, an ordinance

† Mr. *Hutchinson's Hist. of Massachusetts-Bay. Vol. I. p. 160.*

§ *Neal's Hist. New-England, Vol. I. p. 241, 242.*

ordinance was passed by the parliament to incorporate a society for propagating Christianity in *New-England*, and some collections were made in *England* to carry on the design.

At the restoration, this society's charter became void, and the estate they had acquired, which according to Mr. *Neal*, amounted to £.322, *per Ann.* was forfeited. However by the interposition of the Earl of *Clarendon*, and other men of interest, for the most part Churchmen, their charter was renewed in 1661, and their estate confirmed to them. The great and good Mr. ROBERT BOYLE, was appointed governor of the society at the same time; and continued in that place until his death, in 1691.

Before this time, the progress in converting the *Indians* was small. The first *Indian Church* in *New-England*, was formed, if Mr. *Neal's* account be true, only about the year 1660. * The collections in *England*, also met with much opposition. *Hugh Peters* in particular, a noted independent, and others in the same interest with him, discouraged them as much as they could. But when this second charter was procured, and Mr. *Boyle*, who was zealous in promoting every good design of this sort, was placed at the head of the society, their affairs went on much better. Mr. *Boyle* himself gave £. 400 for carrying on the design; and since he and other Churchmen were among the principal contributors toward the expence of this business, and their contributions as well as influence were greatly instrumental in effecting the conversion of the *Indians* of *New-England*, they certainly ought to share the praise and merit of carrying on so pious and laudable a work.

That many *Indians* were brought over to profess the Gospel in that province, appears from the different accounts that have been transmitted to us——but it is too true, that altho' there were several pious and good Christians

* *Neal, Hist. Vol. I, p. 258, Mr. Hutchinson says there was a Church gathered at a place called Natick, in 1651.*

Christians among those converts, yet they generality were only *nominal* converts. They generally retained their violent propensity to drinking and indulged it, which joined to the indolent life they led, reduced their number so much, that most of the tribes are now totally extinct. "The Indians, says Mr. Hutchinson, are wasted, and their tribes or nations every where in *Massachusetts* and *Plimouth* extinct, except at *Mashapee*, *Martha's-Vineyard* and *Nantucket*. At the former of these places are about 80 families; at the second, about as many; and at the third, only 15 families. These, besides a tribe consisting of about 70 families which removed some years ago from *Hudson's* River, and known by the name of *Houffatonick*, or *Stockbridge* Indians, with a few scattered families here and there about the province, are all the Indians at present in *Massachusetts-Bay*." †

What the number of Indians in *Connecticut* is, I cannot ascertain. But from the best accounts, it appears to be inconsiderable. They are extremely addicted to drunkenness, by which they are continually decreasing; and very few of them have any sense of religion. The ministers who were employed in converting the Indians in *New-England*, are by no means to blame, for the strong attachment of their converts, or of other Indians to spirituous liquors. No doubt they remonstrated against it, and endeavoured to check it as much as they could. But notwithstanding, their easy access to strong liquor, and constant abuse of it, gave too much reason for what I have often heard remarked—"That the *New-England* Rum and Cyder, killed more Indians, than ever the *New-England* ministers truly converted." Perhaps the following anecdote, which I have received from good authority, may serve to give the reader a better

† Hutchinson's *Hist. Massach.* Vol. I. p. 169, in the Note.

better idea of this matter. An Indian, who was made a Deacon by the pious and worthy Mr. *Eliot*, had often got drunk, for which Mr. *Eliot* as often reprov'd him. Once in particular when he had been very much intoxicated with liquor for a whole week, Mr. *Eliot* reprimanded him severely, and laid before him the heinousness of his crime. The Indian Deacon listened with great temper to the good man's discourse, until it was ended; when he asked Mr. *Eliot* very gravely—"whether loving our enemies did not make good Christian?" To which Mr. *Eliot* replied in the affirmative. "Then I am very good Christian," answered the Deacon; "for *Rum* is my worst enemy; and yet I love it as dear as my very soul," clapping his hand upon his breast with violence.

As to the number of dissenting ministers now employed among the Indians in *New-England*, and mentioned by Mr. *Livingston*, I have only to say, that we might reasonably expect it to have been much greater; considering what he asserts as "a matter of fact which may be depended on," viz. "That there are now within the bounds of *New-England*, not less than five hundred and fifty, ministers of the Presbyterian and congregational persuasion." * From such a number of ministers in a place where the commissioners of a society on purpose to propagate Christianity among the Indians reside, I am astonished that more missionaries are not sent among them, and that more is not done towards their conversion.

I question much whether there be many more than half that number, of Clergymen of the CHURCH of *England*, (if so many) in all the wide extended continent of *America*; and yet it is more than probable the number of CHURCH-MEN is not much inferior to that of *English* Presbyterians and Congregationalists, taking one province with another. Where there is so great a disproportion

* *Letter*, p. 4.

proportion in number between the Clergy and Laity, is it to be wondered at that so few are spared to go *among the Indians*?

The venerable society for the propagation of the Gospel in foreign parts, have always been attentive to the state of the Heathens, both Indians and Negroes, and have done much for their conversion; altho' they are not expressly mentioned in their Charter. I have not time to give an exact detail of what the society have done in this matter; but I shall mention a few particulars, by which Mr. *Livingston's* accusation against them on this head, will appear to be as groundless as any in his Letter.

In the Year 1702, Mr. *Thomas* was sent missionary to the *Yammossee* Indians in *South-Carolina*; but an Indian war which broke out soon after his arrival, prevented him from prosecuting his design among the Savages.

In consequence of several representations that the *Iroquois*, or as they are usually call the *Five-Nations*, * were desirous of having ministers to instruct them in the principles of Christianity, the society sent Mr. *Moor*, missionary to those Indians in 1704. Mr. *Moor* was a very pious, worthy man, and had the propagation of the Gospel among the Indians very much at heart. But thro' the practices of some French Jesuits, and some other unhappy circumstances, Mr. *Moor*, after living almost a year at *Albany*, and the two *Mohawk* castles, was obliged to desist for the present from his design. He embarked soon after for *England*; but was never heard of

* Originally there were but five confederate nations or Tribes which were joined together in a league or covenant, viz. the *Mohawks*, the *Oneidoes*, the *Onondagas*, the *Cayugas* and *Sennecas*. Afterwards the *Tuscaroras* were reckoned a sixth Nation, and in 1723, the *Necariages* were received as a seventh Nation.

of afterwards, the ship having foundered at sea, and every creature on board perished.

The society before this, had made considerable presents to Mr. *Lydius*, the *Dutch* minister at *Albany*, who was represented, by *Robert Livingston*, Esq; (Secretary for Indian affairs, who corresponded with the society,) and by others, as having contributed much to give the Indians favourable impressions of Christianity. There were other *Dutch* ministers who partook of their bounty about that time on the same account; and the society offered to employ one or two of them as missionaries to the Indians, but they declined it. Probably the difficulty of the undertaking at that juncture, and the little prospect there was of success, deterred them. †

In 1709, the society appointed Mr. *Barclay*, then Chaplain to the garrison at *Albany*, their missionary and school-master, with directions to instruct the neighbouring Indians in the Christian faith. The same year, four *Iroquois* Sachems went to *England*, and among other things, requested the Queen, that ministers might be sent to instruct their people in the principles of Christianity. The Queen referred the business of choosing a missionary to the society, who accordingly appointed Mr. *Andrews*, a person well recommended and well qualified for the office, to be missionary; one *Clausen*, who understood the Indian language, was appointed Interpreter to Mr. *Andrews*; and Mr. *Oliver*, was fixed upon as school-master, to the *Mohawks*. Each of these had a considerable salary from the Society.

Mr. *Andrews* arrived at *New-York* in 1712, and proceeded thence to *Albany*, where he was met by many of the Indian Sachems, and received with great joy by all the Indians. He resided at the *Mohawk's* fort, where he entered upon his duty, and discharged it with much
zeal,

† *Humph. Hist. Account*, chap. xi. *Also the Account of the Society published in 1706.* p. 42, — 56.

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The society before this, had made considerable presents to Mr. *Lydius*, the *Dutch* minister at *Albany*, who was represented, by *Robert Livingston*, Esq; (Secretary for Indian affairs, who corresponded with the society,) and by others, as having contributed much to give the Indians favourable impressions of Christianity. There were other *Dutch* ministers who partook of their bounty about that time on the same account; and the society offered to employ one or two of them as missionaries to the Indians, but they declined it. Probably the difficulty of the undertaking at that juncture, and the little prospect there was of success, deterred them. †

In 1709, the society appointed Mr. *Barclay*, then Chaplain to the garrison at *Albany*, their missionary and school-master, with directions to instruct the neighbouring Indians in the Christian faith. The same year, four *Iroquois* Sachems went to *England*, and among other things, requested the Queen, that ministers might be sent to instruct their people in the principles of Christianity. The Queen referred the business of choosing a missionary to the society, who accordingly appointed Mr. *Andrews*, a person well recommended and well qualified for the office, to be missionary; one *Clausen*, who understood the Indian language, was appointed Interpreter to Mr. *Andrews*; and Mr. *Oliver*, was fixed upon as school-master, to the *Mohawks*. Each of these had a considerable salary from the Society.

Mr. *Andrews* arrived at *New-York* in 1712, and proceeded thence to *Albany*, where he was met by many of the Indian Sachems, and received with great joy by all the Indians. He resided at the *Mohawk's* fort, where he entered upon his duty, and discharged it with much
zeal,

† *Humph. Hist. Account*, chap. xi. *Also the Account of the Society published in 1706.* p. 42, — 56.

zeal, fidelity and success for several years. Mr. *Oliver*, also opened his school, but the Indians would by no means permit their Children to learn *English*. The Society therefore procured primers, and some other small books in the Indian language, which they were taught to read. One method by which Mr. *Andrews* allured the children to learn, was by giving victuals to such as attended school, and in proportion to their diligence.

In order to forward the instruction of the Indians by Mr. *Andrews*, the society caused the Morning and Evening Service, the Litany and Church-Catechism, with proper Lessons out of the Old and New Testament; also family prayers to be printed at *New-York*, in the *Mohawk* language, which is generally understood by the *five Nations*. They had been translated into that language some years before by Mr. *Freeman*, a very worthy *Dutch* minister.

Mr. *Andrews*, made frequent visits to other Indian nations besides the *Mohawks*; particularly the *Oneidoes*, many of whom embraced Christianity, and were baptized. Matters went on very well with this gentleman in his laborious mission, until some emissaries from *Quebec*, infused prejudices into the Indians against the *English*——told them the *English* only waited an opportunity to cut all the Indians off, and take possession of their lands. To confirm this, they said, that the *English* when they had lately attacked *Quebec*, left some papers behind them, by which it appeared that this was their design. After this, the Indians only mocked at Mr. *Andrews* when he talked to them of religion——they forbade him to come to their places of abode, and would not permit their children to go to school.

When things came to this state, Mr. *Andrews* had no prospect of doing any further good among the Indians. Of this he gave the society information, who received the account with much concern. Governor *Hunter*, in 1718, wrote to the society, and confirmed what Mr. *Andrews*

Andrews had said of the Indians—"That the want of success was not owing to any want of care or attendance in Mr. *Andrews*,—that he spared no pains; and his piety and regularity were exemplary; but that his complaints of the Indians were true and well founded." The society, with much reluctance, put an end to this expensive mission in 1719. *

Mindful however of that advice, *not to be weary in well doing*, the society resolved to make other attempts to Christianize the *Iroquois*. Accordingly, when by a continuance of peace and a friendly intercourse for some years, there was a prospect of success, the society appointed Mr. *Miln*, who had been well recommended to them, to be their missionary at *Albany*, with directions to visit the Indians, and see what marks of Christianity were left among them. The society had the satisfaction to be informed by Mr. *Miln*, in a letter dated Nov. 3, 1729, "That he had frequently visited the *Mohawk* Indians—was received with much kindness and respect—found many of them well grounded in Christianity—and after proper instructions, received ten of them to the communion and baptized three of their children."

Encouraged by this, and the disposition which appeared in the Indians from year to year, to embrace the Gospel, the society thought proper to appoint Mr. *Henry Barclay*, (afterwards Dr. *Barclay*, the late very worthy rector of *Trinity Church* in *New-York*) to be Catechist to the *Mohawks* in the year 1735.

Mr. *Barclay* was not then in holy orders. He had been educated at *Yale College*—was a most promising young man, and remarkably pious from his early youth. He was not only strictly virtuous in his life, but he had a seriousness, a sense of religion and a zeal to promote it among others, that are rarely found in persons of his age.

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Even

* See *Humph. ibid*, also the society's abstract for 1740.

Even before he entered the College, he devoted himself to the service of religion, and had determined to attempt the revival of the *Mohawk* mission,* which had been suspended on account of the difficulties and obstructions already mentioned. His disposition was most amiable—his temper the most even, such as scarce any accident could ruffle. Mild, affable, benevolent, humble and condescending to all, there was a sweetness in his manner which gained the love of his acquaintance; and yet a dignity which commanded respect. To all this was joined an invincible patience, constancy and resolution in the discharge of his duty.

Such was the character, and such the qualifications of Mr. *Barclay*. He seemed to be formed for the arduous undertaking of converting savages. His patience, and gentleness of manners contributed much to soften their savage temper, and give weight to the instructions he delivered. He set about the office of Catechist with great earnestness. In less than two years he made himself master in a good degree of the *Mohawk* language. The Indians constantly attended divine service and sermons, which he read to them in their own tongue. He kept a Catechetical school in the evenings, at which both old and young attended; which had so good an effect, that towards the end of the year 1736, he taught no less than *forty* young *Mohawks* to read and write; and there were then but three or four adult Indians unbaptized at the fort. The reader may judge what diligence and labour were necessary to effect this, and what difficulties he must have encountered.

In 1737, Mr. *Barclay* went to *England* for holy orders, and was appointed the society's missionary to *Albany* and the *Mohawk* Indians. The poor Indians received
Mr.

* *This Dr. Barclay, himself says in his Letter to Mr. Apthorp, written An. Dom. 1763. See Mr. Apthorp's Review of Dr. Mayhew's Remarks. p. 30—34.*

Mr. *Barclay*, at his return, with the utmost gladness, ———even with tears of Joy. In a letter dated Nov, 10, 1738, he informed the Society——“ That a
“ daily reformation of manners grew among the *Mohawks*, and an increase of virtue proportionable to
“ their knowledge; infomuch that they composed a regular, sober congregation of FIVE HUNDRED Christian Indians, of whom FIFTY were very serious communicants.” †

In 1740, a league of friendship was renewed with the *Iroquois*, when Mr. *Barclay*, in presence of the Governor and Council, who attended there on the occasion, preached in the Indian language to a great number of the confederate Indians, and was well understood by them all. The *Mohawks* made their responses so exactly, and behaved so devoutly, that all the rest of the congregation were agreeably surprised. Mr. *Barclay* begged leave of the society this year to appoint Indian schoolmasters to teach their youth to read their own language; there being several Indians well qualified for that office. *

In 1742, the whole tribe of *Mohawks*, except two or three who remained unbaptized, regularly attended the ordinances of religion, as administered in the Church of *England*. This year Mr. *Barclay* appointed *Mohawk* school-masters at their two towns; viz. *Cornelius*, a sachem, at the upper town; and one *Daniel* at the lower town, each of them having a salary from the society—they were very diligent, and taught the young *Mohawks* with surprising success. In the mean time Mr. *Barclay* invited the *Oneida* Indians to Christianity, and exerted himself to bring them over to the faith, they being well disposed to receive instruction. And besides those Indians already mentioned, there was a tribe at a place called *Uchquaga*, which had frequent intercourse with the *Mohawks*,

† See the *Abstract of the Society's proceeding's* for 1740.

* *Society's Abstract* for 1741.

Mohawks, and were by Mr. *Barclay's* means brought over to Christianity.

This gentleman gained a surprising influence over the Indians; of which we can have no stronger proof than this, that he prevailed on them to lay aside their drunkenness—the vice to which they are most addicted of any. This he effected by threatening to leave them, if they did not reform this vice, and they were so very fond of him, that rather than part with him they would refrain from liquor, when no other argument or consideration could have the least effect or weight with them. The honourable Mr. *Colden*, who has written the *History of the five Nations*, and was an eye witness, makes mention of this; and in the introduction to that History, I find an extract of a letter from Mr. *Barclay* to him, dated in *Decemb. 1741*, which sets this and some other particulars concerning the Indians in so just a light, that I will here transcribe part of it—“Drunkenness, *says he* was so common “ among the Indians, that I doubt whether there “ was one grown person of either sex, free from it; seldom “ a day passed, without some, and very often forty or “ fifty being drunk at a time. But I found they were “ very fond of keeping me among them, and afraid I “ I should leave them, which I made use of to good “ purpose; daily threatening them with my departure in “ case they did not forsake that vice, and frequently re- “ quiring a particular promise from them singly; by “ which means (thro’ God’s Blessing) there was a gradu- “ al reformation; and I know not that I have seen above “ ten or twelve persons drunk among them this summer. “ The women are almost all entirely reformed, and “ the men very much. They have entirely left off di- “ vorces, and are legally married. They are very con- “ stant and devout at Church, and family devotions.”*—

In

* *Colden's Hist. five Nation. Introduc. p. 18.*

In the year 1744, Mr. *Barclay's* Indian communicants increased to upwards of *SIXTY*; and the Indian schools were in a flourishing condition. I shall not further enlarge on the labours of this pious and good man—the fatigue, the perils, the hardships, perplexities and many difficulties he underwent and had to struggle with——nor mention the prodigious expence to the society in salaries, Books and other incidental charges which attended this mission. The success was deemed an ample compensation by the venerable society for their expences, and by their worthy missionary for his labours.

In this channel matters went on, until a war having broke out between *England* and *France*, the *French*, as formerly, set their emissaries to work, among the *Mohawks*. Five or six Indians of the upper town, who were bribed for the purpose, joined the *French* emissaries; and once in the dead of the night alarmed the Indians with an account that the *English* were coming to cut them all in pieces; which drove the poor affrighted creatures into the woods, whither Mr. *Barclay* went after them, and endeavoured to persuade them of the falshood of the report, and the groundlessness of their fears. But the Indians who were bribed, stood to it, and said that Mr. *Barclay*, notwithstanding his seeming affection, was the contriver of the plot, and in league with the devil, who was the author of the books which he had given them. *

This tumult was in some measure appeased for the present; tho' the emissaries from *Canada*, had but too much success in their machinations. Yet notwithstanding all the discouragements this worthy gentleman had to encounter in these circumstances, he continued among the Indians until 1745, when the *French* Indians came to an open rupture with ours, and parties were continually harrassing our frontiers——burning houses——murdering,

* *Society's Abstract for the year 1745.*

murdering, scalping or taking our people prisoners. The country all round the *Mohawks* became a scene of desolation, cruelty and horror; and while matters were in this situation, Mr. *Barclay* received news that he was elected rector of *Trinity-Church* in *New-York*, in the room of Mr. *Vesey*, then lately deceased. And as there was no prospect of being serviceable to the Indians for the present, and he could not, without manifest danger of his life, continue among them longer, after some deliberation, he at last concluded to remove to *New-York*.

But altho' he removed, yet his care was not withdrawn from the Indians. He frequently entertained and conversed with the sachems, whose promise he engaged that they would endeavour to keep up a sense of religion among their countrymen, until they were in such a situation that a missionary could reside among them. Accordingly, *Abraham*, a sachem, who was a pious, exemplary Christian, read prayers constantly during the war, to such as could attend; and his son *Petrus Paulus*, the society's school-master, taught the children to read and write. Mr. *Oël*, a *German* Clergyman, who had settled in that country many years before, officiated to the Indians occasionally, as circumstances would permit; for which he was handsomely rewarded by the society, and afterwards taken into their service.

Here we find there was a Congregation of Christianized Indians, consisting of no less than FIVE HUNDRED persons of whom upwards of SIXTY were regular Communicants, besides those which were at *Uchquaga*. These, to use Dr. *Chauncey's* words, "knew no God, besides the ever living Lord Jehovah, and statedly paid worship to him thro' the one mediator, Jesus Christ." When this striking instance of the society's care and success in converting heathens was in the province of *New-York*, where Mr. *Livingston* lives, let the reader judge with what truth and candour he affirms—
 "That the society have notoriously failed in Christiani-

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“ zing aboriginal Indians, or subserving the cause of
 “ Christianity in any other sense, except episcopizing
 “ Dissenters.” This *he* says——Truth and fact say
 otherwise——the reader will not be at any loss which to
 believe.

The worthy Dr. *Barclay's* labours among the Indians
 have been misrepresented not long since, as if they had
 not been successful. The above particulars will serve
 to confute the calumny, as well as Mr. *Livingston's* Af-
 fertion. They may also help to discover with what spi-
 rit a late *History of New-York* was written; † the author
 of which, altho' he is obliged to plead “ the indefeasible
 “ right of his profession, founded upon immemorial pre-
 “ scription for being too verbose”——altho' his Ver-
 bosity is discovered in drawing the characters of the
Presbyterian ministers of *New-York*, and in the profusion
 of praises he bestows on them: Yet when speaking of
 “ the Revd Mr. *Henry Barclay*, rector of *Trinity Church*,”
 he is not in the least *verbose*. He is such a *niggard* of
 his words that he can only give us this *pitiful* information
 concerning Mr. *Barclay*, that he had been——“ for-
 merly a missionary to the *Mahawks*.” It was much more
 consistent with the apparent design of that history to tell
 the world that “ Mr. *Barclay*, as rector received £.100 a
 “ year, levied upon all the other Clergy and laity in the
 “ city, by virtue of an act of assembly procured by
 “ Governor *Fletcher*.” or to give this *important* piece of
 intelligence, that——“ the tops of the pillars, which
 “ support the galleries in *Trinity Church*, are decked
 “ with the gilt busts of Angels winged, and the alleys
 “ paved with flat stones:” § Than to place the good Dr.
Barclay's

† *The History of the Province of New-York*, by WIL-
 LIAM SMITH, A. M.

§ *This Gentleman in the next edition of his History, if
 perchance there should be another, will I hope be pleased
 to*

Barclay's character in a just light before his readers, or to mention his labours and success among the Indians.

Impartiality and candour are qualities essentially necessary in a good historian. The history, in which a due regard is paid to these, and to truth, will be read, and will be esteemed; whilst such as breathe a contrary spirit, and are intended just to serve a party, will be neglected and despised.—But to proceed with the *Mohawk* mission.

In 1750 Mr. *Ogilvie* was appointed the society's missionary to *Albany* and the *Mohawk* Indians. Their number was considerably diminished since Dr. *Barclay* had left them—several were carried off by sickness—others had gone over to the *French* interest, the whole amounted to FOUR HUNDRED and EIGHTEEN of whom FIFTY TWO were communicants. At *Uchquaga*, there were upwards of ONE HUNDRED *Indians*, and among them more than TWENTY communicants. Mr. *Ogilvie* is still alive, and his character well known. For several years he laboured indefatigably and successfully in that mission; and during that time baptized, at the lowest computation, 34 Indian children, one year with another, besides adults. In 1755 a war with *France* commenced, which threw many obstructions in his way; and altho' Mr. *Ogilvie* was afterwards called away on his Majesty's service, yet the *Indians* accompanied him, and he discharged the duties of a pastor to them.

It should be observed that the *Mohawks*, who were Christianized and thereby secured to our Interest by the society, continued our firm allies during the late war. Indeed they were the only *Indians* that were faithful to
us;

to inform his readers—whether there are any Scrapers at the Doors of Trinity Church, or whether the spire has got a Weather-Cock; with other particulars equally worthy the publick's attention, and the dignity of History with the above.

us; and they contributed much to our success. In that memorable engagement, so interesting to British *America* when Sir *William Johnson* defeated baron *Diskeau*, the *Mohawks* were greatly instrumental in bringing victory to our side. No less than SEVEN Sachems, all Communicants of the Church of *England*, besides a much greater number of inferior note, fell in that action. Among the former was the gallant Sachem, *Hendrick*, who died, fighting bravely in the cause of *Britain*. † Those who survived the carnage of that day, were concerned in almost every action that followed until the conclusion of the war; and so many were cut off from time to time, that this warlike tribe, once very numerous, is now reduced to a mere handful. And it may with truth be said that the society have contributed more to the Interest of the British nation in general, by securing the friendship of those brave Indians, than all the *New-England* societies, and missionaries, with that train of converts which make such a pompous figure in Mr. *Livingston's* account.

At present, Mr *Oël*, and *Paulus* an Indian school-master are employed by the society, to instruct and otherwise take care of those *Mohawks* that still remain. By the advice of Sir *William Johnson*, the society propose, as soon as proper persons for the purpose can be procured, to open two Indian missions, and several Indian schools, for the benefit of the *Oneidaes*, § and conversion of the

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Senecas

† By the express Desire of the brave *Hendrick*, both he and the other Sachems, and Indians who were Communicants, received the Sacrament from Mr. *Ogilvie*, on that Day they set out from Albany to engage the French under Baron *Diskeau*; and during the whole War, the Indians regularly attended divine Service and Sermon in their own Language, after Mr. *Ogilvie* had officiated in English to the Regiment of which he was Chaplain.

§ The *Oneidaes* are all Professors of Christianity, and
were

Senecas, who are very numerous. Sir *William* interests himself warmly in this benevolent, important scheme; in the whole of which the society have readily and cheerfully concurred, on his first proposing it. His known abilities, and thorough acquaintance with Indian affairs, qualify him to judge of the proper measures to be pursued; and as his influence over the savages is very great, there is reason to hope, that, with the divine blessing, this design will be attended with success.

From that worthy gentleman we may also expect such regulations as will conduce in time to civilize the Indians—reduce them from their present vagrant life and rude manners, to a settled life, to the use of agriculture, and knowledge of arts and sciences. It is the general opinion of all who have considered the subject, that this is previously necessary to the thorough conversion of the *American* savages; and as it is a matter of great importance, it is well worthy the attention of the legislature. No time since the first discovery of *America*, has been more favourable for executing such a scheme, than the present.

I shall now briefly recite some other attempts made by the venerable society to Christianize Heathens. Their attention has not been confined to the savages of the *Northern* parts of *America*. In 1739, the *Moskito* Indians applied to Mr. *Trelawney*, governor of *Jamaica*, for Ministers to instruct them. Upon information of this, and that

were chiefly converted by the Society's Missionaries. This Nation came regularly twice a Year to the German Flats, to receive the Lord's Supper, and have their Children baptized whilst Mr. Ogilvie was Missionary to the Mohawks. They also frequently attended divine service at the Mohawk Church. In 1760, the Sachems of this Nation requested General Amherst, that Mr. Ogilvie, might baptize several Persons who had been previously instructed by a pious Indian; upon which occasion he baptized 13 Indian Adults, and 7 Indian Children.

that no assistance was to be expected from *Jamaica*, the society appointed Mr. *Prince*, a gentleman of *America*, who had been recommended and was well qualified for the purpose, to be their missionary to those Indians. After he was ordained in *England*, he went to *Jamaica*; but unfortunately died in his way from thence to the place of his destination. The society ordered another to be provided, but none could be got. *

In 1751, the society sent a very worthy missionary, Mr. *Thompson*, to instruct the Negroes in *Africa*. He continued there *five* years and then returned to *England* on account of his health. Before Mr. *Thompson* left *Africa*, he sent to the society three Negro Boys of good families, to be educated under their direction. One of these died soon after. The other two were maintained at no small expence by the society, and taught whatever would fit them to propagate Christianity in their native country. §

One of them, called *Philip Quaque*, was ordained in 1765, and sent as missionary, catechist and school-master to the *Gold-Coast*. I have seen several of his letters; and he appears to be a pious and sensible man. In his letter to the society, dated *Feb. 28, 1766*, he informed them ——— “ That the people were continually coming to
 “ him to know when he would open his school, that
 “ they might bring their children to be instructed, and
 “ expressed great satisfaction that he was at last come
 “ among them, to shew them the way to eternal life.
 “ He assured the society that he would, by the Grace of
 “ God, take care to discharge his trust with fidelity;
 “ and hoped the Almighty would influence his heart,
 “ inspire him with true zeal, and make him a happy
 “ instrument

* See a most excellent, candid and judicious Pamphlet, intituled—AN ANSWER TO DR. MAYHEW'S OBSERVATIONS. P. 44, 45. Lond. Edit. 1764.

§ *ibid.* P. 49.

“ instrument in converting many who have hitherto
“ wanted the means of instruction.” ¶

The society have given instructions to their missionaries from time to time, “ That as far as their circumstances rendered it practicable, they would embrace
“ every opportunity of exerting their best endeavours
“ for the conversion of the Indians to the Christian
“ Faith.” Many attempts in this way have been made by their missionaries, and some of them with success, as appears by different abstracts of the society’s proceedings; but I am sorry to say that the missionaries have sometimes met with opposition from Dissenters, whilst prosecuting this benevolent design; tho’ I hope there are not many such instances. Mr. *Beach*, the society’s very worthy missionary at *Newtown in Connecticut*, complained, that his endeavours to Christianize some Indians in his neighbourhood, were frustrated by the Dissenters prejudicing the savages against him. †

The society also give strict charge to their missionaries to use all diligence to instruct Negroes, within their respective missions, in the principles of Christianity, They appointed Catechists in *New-York*, and *Philadelphia*, for the Negroes, who are well known to have been of very great service by instructing and Christianizing those poor outcasts of humanity, who are considered by too many of their masters——only as part of their property, which they may use as they please——without any regard for their salvation——without any effort to secure it. These Catechists were continued until the society were blamed for overdoing; as the inhabitants were supposed to be sufficiently able to bear this expence themselves.

In a word——the venerable society have never omitted any fair opportunity to Christianize the heathens, Indians or Negroes. They have been always peculiarly
attentive

¶ See the Society’s abstract for 1767.

† *Second Vindication*, p. 70.

attentive to this point——have given all possible encouragement to such as have offered their service this way, and have been solicitous to find them. They have always complied with every requisition for this purpose, so far as their fund would permit them——have often rather gone beyond their abilities. And therefore in this, and well as other respects, they have done all in their power “to subserve the cause of Christianity.”

It should here be mentioned, to the honour of the society, that their pious labours and designs excited a laudable zeal and emulation in several other kingdoms and states to form societies for promoting our common Christianity. Their example principally gave rise to an excellent society in *Ireland*, to another in *Denmark*, to a third in *Prussia*, and to a fourth in *Geneva*, all which have done signal service to religion. †

The Bishop of *Landaff* had said——“That the want of “seminaries for the education of persons to serve in the “Ministry, was a great disadvantage, and gave reason to “apprehend that it might one day undo what the society had been so many years labouring to do.” ‡ To this Mr. *Livingston*, very politely replies that his lordship in saying so, doth——“egregiously err.” * Now had the Bishop even erred in this, the error is very harmless; and affects not Dissenters more than Churchmen.

But it will appear that his lordship does not “egregiously err,” if it be considered.——

1. That when he said this, he had the Southern colonies and *West-India* Islands particularly in view. This is evident from his mentioning the failure of the seminaries in *Virginia*, and *Barbadoes*, p. 20, 21. *Lond. Edit.* And it is certain that the seminary of *Barbadoes* is at present no more than a grammar-school; and that of *Virginia*, has, from the best accounts I can learn, greatly

† See the Society's Abstract for the Year 1712.

‡ Sermon, p. 19.

* Letter, p. 23.

ly failed, and fallen short of the first design of its institution : Owing, if I mistake not, to a series of unhappy accidents which have baffled the principal design of its royal founders—namely, to supply the colonies with Clergymen ; and this was what his lordship had in view. It is further evident that the Bishop of *Landaff*, had the Southern colonies and *West-Indies*, in view by his saying —“ The want of native Ministers looks with a malignant “ aspect on the Church there.” p. 20. Now it is certain fact, that there are very few Clergymen in the Southern colonies, or *West-Indies*, who are natives of *America*. They are chiefly *Europeans* ; whereas in the Northern colonies, most of the Church Clergy are natives of this country ; and therefore his lordship cannot be supposed to mean those colonies.

2. His lordship speaks of seminaries to educate persons for the ministry in the Church of *England* ; and that there were none for that purpose in any part of *America*, until very lately, is most certain. The Colleges of *New-York*, and *Philadelphia*, which are the only seminaries of this kind we have, are institutions of only a few years standing. I agree with Mr. *Livingston*, that the College of *New-York*, will probably “ appear conspicuous above the rest” in time (even notwithstanding that truly *Gothic* spirit, which has hitherto opposed its growth) not only because it “ boasts a most honourable origin,” and has an able “ president, a Clergyman “ of the Church of *England*, as by law established :” But also because it has already produced several eminent scholars. Many young gentlemen have been educated, and have taken out degrees at that College lately, who would do honour to any University in *Europe*.

I am willing to allow as much merit as Mr, *Livingston* pleases to the Colleges of *Connecticut*, and *Massachusetts*, for which he seems to be particularly anxious. They are certainly a credit to their respective founders, and a benefit to the colonies where they stand. But that either of these hath been of service to the Church of *England* by educating

educating persons for her ministry, hath only happened by *accident*. For altho' several eminent Clergymen have been, and now are in her ministry, who received their education at those Colleges: Yet the Church is not in the least indebted to those seminaries for these worthy gentlemen's entering into her orders. The members of the Church of *England*, have met with many discouragements and hardships at those Colleges. I am able to produce instances where students have been often *fined* for going to Church——Nay, some have been severely *fined* and refused their degrees, for going to Church when their fathers, being missionaries, have officiated.

Mr. *Livingston*, however assures the Bishop of *Landaff*, that we *super-abound* in Colleges——“ That many of our young people are *knocking* their *heads* against the *Iliad*, who should employ their hands in “ clearing our swamps, and draining our marshes.” This is as shrewdly and wittily observed as it is elegantly expressed. Whether there are any at present *knocking* their *heads* against the *Iliad*, who should be otherwise employed, is a matter I will not presume to determine. That it was the case a few years ago, I have reason to believe. The *Independent Reflectors*, *Watch Towers*, *American Whigs*, and *Centinels*, afford, in my humble opinion, ample proof of this; for we may justly suppose that the authors had *knocked* their *heads* against the *Iliad*; and yet it is evident to a demonstration, that they had done more service to *America*, had they been employed in “ clearing our swamps, draining our marshes, “ or guiding the tail of a plough,” instead of writing those papers, with which our presses have sweated, and do still sweat—to the great disquiet of his majesty's liege subjects, and contempt of the authors—to the very great effusion of **** and ***** malice——to the emolument only of rats, book-worms, pastry cooks, &c—and *contentation* of the enemies to peace and religion.

Our *Letter-Writer* has said——“ that to persuade
“ the

“ the people of *England* of the necessity of an *American* episcopate, appears to be the grand burden of “ the Bishop of *Landaff*’s sermon. † ” Why indeed his lordship has in a few words, but in a very striking, just manner, represented the necessity of an *American* episcopate——the hardships under which the CHURCH labours here for want of it, and the unreasonableness of the objections that are made to the episcopate which is proposed; namely——That the Bishop or Bishops to be sent to *America*, be only “ vested with authority to “ ordain Ministers, confirm youth, and to visit their own “ Clergy.” § That they shall have no spiritual courts, nor any of those powers which Bishops in *England* derive from the state.

There is reason to think that this is the true ground of all Mr. *Livingston*’s indignation against his lordship’s sermon. I may therefore say that “ the grand burden ” of the letter to the Bishop of *Landaff*, is to prejudice the public against this measure, and prevent, as far as its author can, the removal of those grievances with which the CHURCH now struggles in *America*, and its members from obtaining the common rights and privileges of Christians.

Many advantages to religion may be expected from an *American* episcopate; yet no injury in any sense is intended against any other denomination.—It is justly apprehended that it would conduce much to facilitate and promote the conversion of the savages. Were a Bishop here, it would not be so difficult as it now is, to procure missionaries to go among the Indians: He could ordain——he could order and direct measures——he could rectify and remove contingent obstructions and difficulties, many of which it is impossible for the society, at the distance of *three thousand* miles to remove; or if they

† *Letter*, p. 21.

§ *Sermon*, p. 23. Lond. Edit.

they are such as the society can obviate, yet this cannot be done before much time is lost. Mr. *Livingston*, hath upbraided the society with being deficient in converting the Indians; but is this generous, when at the same time he is endeavouring all he can to oppose a measure which only can enable them to carry on this design effectually?

Dr. *Chandler*, hath lately laid this whole affair before the public in his *APPEAL*, which is written with great judgment, candour and moderation. The plan on which it is proposed that Bishops should be sent to *America* is stated—the necessity of it pointed out at large—and all just ground of objection among Dissenters removed. The claim for Bishops on the plan mentioned in the *Appeal*, was so reasonable and just, that I cannot learn any person avowedly contradicted or opposed it, supposing no other episcopate was desired; but on the contrary, many Dissenters declared their approbation of it, and that Churchmen had an undoubted right to be indulged with such Bishops. This I say, was the case, when the *Appeal* was published, and for some time after.

What was then to be done? It was necessary that the enemies of an *American* episcopate should cover their opposition to it with some plausible pretext. For this reason, it hath been said—and said and asserted again and again, contrary to truth, justice and charity—that Churchmen did not desire such an episcopate, as was mentioned by the Bishop of *Landaff*, and author of the *Appeal*: But they desired and asked for Bishops vested with all the powers they are possessed of in *England*; and that with the introduction of Bishops, we should also have spiritual courts, pay tithes, &c. Now altho' Heaven and Earth are not more distant from each other, than this is from the desire and intention of every Churchman here——altho' the thing itself be absolutely impossible as matters in *America* are circumstanced: Yet under the influence of this absurd prejudice——than which no whim more groundless ever entered the

head of idle visionary—the CHURCH, the Bishop of *Landaff*, and Dr. *Chandler*, have been plentifully abused——ever since the disappointment of a late application to his Majesty for a certain charter.

Thus Churchmen are precluded from every plea of conscience—from all claim to sincerity. They are treated as if they neither had any conscience or sincerity; or as if they had no right to the common privileges of Christians. No wonder if such treatment——of which they seem in general to be sensible——should raise their resentment. I sincerely wish however that their resentment may not exceed the limits prescribed by our divine master; and that whilst they earnestly contend for the faith and discipline once delivered to the saints——whilst they assert their rights with the firmness of freemen, and *Britons*: They may not forget they are *Christians*. That they will act with that mildness, that temper, that moderation and candour, for which the members of the Church of *England* are so eminently distinguished; and that they will endeavour to *overcome evil with good*.

Before I conclude, it may be proper to inform the candid reader, that the affair of an *American* episcopate, hath been long under consideration. It did not lately originate from the missionaries of these Northern colonies, as hath been falsely suggested. Successive proposals for this purpose have been made during a course of many years, by men of the highest rank and character in the Church. The plans that have been always proposed, have perfectly agreed with that which is pointed out by the Bishop of *Landaff*, and by the author of the *Appeal*. One of these I shall here subjoin for the reader's satisfaction. It was drawn up in the year 1750 by Bishop *Butler*, who was according to Dr. *Mayhew's* testimony, “was a great ornament of the episcopal order, and of the Church of *England*.” The following is an exact transcript

transcript of this plan, as it is taken from a manuscript copy, in the Bishop's own hand-writing.

I. *That no coercive power [for American Bishops] is desired over the Laity in any case: But only a power to regulate the behaviour of the Clergy, who are in episcopal orders; and to correct and punish them according to the law of the Church of England, in case of misbehaviour or neglect of duty; with such power as the Commissaries abroad have exercised.*

II. *That nothing is desired for such Bishops, that may in the least interfere with the dignity or authority or interest of the Governor, or any other officer of state. Probates of wills, licence for marriages, &c. to be left in the hands where they are: And no share in the temporal government is desired for Bishops.*

III. *The maintainance of such Bishops, not to be at the expence of the Colonies.*

IV. *No Bishops are intended to be settled in places where the government is in the hands of Dissenters as in New-England, &c. But authority to be given, only to ordain Clergy for such Church of England Congregations as are among them, and to inspect into the manners and behaviour of the said Clergy, and to confirm the members thereof.* [Mr. Apthorp's Review Controversy with Dr. Mayhew, P. 55.]

This, and *this only*, has been the plan on which an *American* episcopate hath been proposed, desired or intended. When the missionaries here, or their superiors at home mention an *American* episcopate, they neither mean, nor wish for any other; and those who assert the contrary, only try to prejudice others against this measure. They only abuse the multitude, whose wide-mouthed credulity they imagine is capable of swallowing any absurdity

Whilst Churchmen are conscious that Bishops here, on the above plan, cannot interfere with, or injure the rights or privileges, civil or religious, of any denomination whatever——whilst they are conscious that they

do not intend the infringement of such rights or privileges, and that they are as fast friends to every species of liberty as any Dissenters that exist——whilst they are fully sensible of the hardships and grievances they labour under for want of Bishops, and that they desire nothing but the bare removal of those hardships: They conceive that none can with justice blame them, if they are determined not to be silent, nor cease to use every lawful justifiable method for obtaining an episcopate. They must look upon an opposition to it as having the very essence of persecution; and that it can only proceed from a spirit of intolerance. They must conceive it to be very unjust and unreasonable, that whilst all the different societies of Christians in *America* have the full exercise, the full enjoyment of their respective forms of Church government and discipline——even *Roman-Catholics* not excepted——they *only* should be debarred the privileges of *British* subjects, of freemen and Christians.

Besides those passages in Mr. *Livingston's* letter, which I have already considered, there are many more which are very exceptionable——such as his insinuation that the missionaries preach other men's sermons——that they have departed from the doctrines of their Church——his representation of the Clergy of *Maryland*, as if they were abandoned and wicked; to mention no other. With regard to the insinuations concerning the missionaries, they are matters of which I am convinced he has no personal knowledge; nor is he a proper judge of them. They are glaring *aberrations from the truth*; and too low and mean for the notice of any gentleman, or man of sense.

As to the *Maryland* Clergy, let it be observed——

1. That they never have been under any episcopal jurisdiction; and therefore if any of them have misbehaved, which I am told was the case of some formerly, it serves to shew the necessity of a Bishop to inspect their conduct

conduct. And certainly their misbehaviour, or the misbehaviour of any that bear the character of Ministers of JESUS CHRIST, should rather be a cause of grief to every good man and Christian, than matter of exultation, triumph and insult, as it seems to be to our letter writer. 2. By the vigilance and care of the present very worthy and excellent Governor of *Maryland*, † many things formerly complained of are entirely removed. That gentleman, I am informed, is extremely cautious in inducting Clergymen into parishes——always defers it, until he has proper evidence of their virtuous and moral conduct. And I have it from very good authority that among the present Clergy of *Maryland*, there is a great number of very pious, learned and worthy men. Mr. *Livingston's* accusation is therefore ungenerous, unjust, illiberal and false.

I pass over our *letter writer's* profound criticism on the Bishop of *Landaff's* use of the word *native*; which is proper in itself, and may be justified by the authority of several of the most classical writers in the *English* language, who use it in the same sense that his lordship does. I shall only observe——that the timid manner in which he nibbles at the word, brings to my memory those words of *Pope*.——

Willing to wound, and yet afraid to strike,
Just hint a fault, and hesitate dislike.

I have now done with Mr. *Livingston*; and it is more than probable that upon reflection he may be induced to think——what I dare say the reader has thought long enough ago——That in writing this *letter to the right reverend father in God, John Lord Bishop of Landaff*, and publishing it, *he has done what he ought not to have done*. For my part as I am conscious that I bear him no ill will, but the reverse, I heartily wish for his own sake——

“ That

† HORATIO SHARPE, Esq;

“ That the business of his profession”——(none will presume to suppose “ a sense of his inability” could have done * so) had proved “ a sufficient discouragement” from writing it: Or that the pittance of time which he could spare from business, instead of being employed in writing this same letter, had been devoted to PHILOSOPHIC SOLITUDE, § and contemplation of its pleasures, which would not have discomposed the serenity of his mind.

* See the Advertisement prefixed to Mr. Livingston's Letter.

§ Mr. Livingston is said to have written a Poem with that Title.





POSTSCRIPT.

Containing some additional observations on certain passages in Dr. *Chauncey's* REMARKS on the Bishop of *Landaff's* Sermon.

AFTER the preceding pages were written, and the greater part of them printed off, Dr. *Chauncey's* remarks on the Bishop of *Landaff's* sermon, which had been published in *Boston*, some time before Mr. *Livingston's* letter made its public appearance at *New-York*, were put into my hands by a friend. On reading them over, I found, to my surprise, that the letter to his lordship was nothing but an *eccho* of the remarks on his sermon. Every passage of the sermon which Mr. *Livingston* animadverts on, had been animadverted on by Dr. *Chauncey* before; and the letter-writer borrows almost every thing that has the appearance of argumentation from the *remarker*.

This management is quite contrary to that of some skilful polemicks in their literary *manœuvres*; who sometimes detach a smaller piece a head to give the world notice, as well as a sample, of what is to be expected in a much larger composition which is to follow. The first hint of this practice was perhaps taken from an ancient ceremonial, of which frequent mention is made in your books of knight errantry; where we find a diminutive dwarf precedes a mighty giant, imitates his gait and manner, and announces his approach. But in the present case, this whole process is reversed; for the
mimicking

minicking dwarf of a letter, doth not precede; but follows the more bulky remarks. However we may suppose that the author of the letter to the Bishop of *Landaff*, imagined that what his performance wanted in *size*, was made up in *keenness*, *wit* and *spirit*; and therefore was most likely to do *gigantic* execution.

Dr. *Chauncey*, supposes that by those——“ who
“ with their native soil, abandoned their native manners
“ and religion, who neglected to make provision of
“ Ministers, and convert the savages,”——the Bishop of
Landaff, meant the emigrants to *New-England*. To
prove this, he alledges the Bishop’s words, that the ne-
glect of religion and conversion of the Indians, was “ in
“ *contrariety to the pretences and conditions under which*
“ *they obtained royal grants*; and finally, these pretences
“ declaring that——*their design was, and that they*
“ *would endeavour the propagation of the Christian religion.*”
Upon which the Doctor roundly asserts——“ There
“ were NO adventurers to *America*, who undertook to
“ convert the native barbarians, and to whom royal
“ grants were made upon this condition, unless it were
“ those who came into *New-England*. These therefore
“ must be the adventurers his lordship had more especi-
“ ally in view.” †

The reader may perceive that Mr. *Livingston* has followed him exactly in this track. How false and ground-
less this argument is, hath been already evinced. By
the tenor of their charters, the emigrants to other parts
of *America*, were as much obliged to convert the savages,
as the emigrants to *New-England* were by the tenor of
theirs; and under these pretences they obtained royal
grants. This hath been shewn from the charter of
Virginia, *Maryland*, and *Pennsylvania*. Dr. *Chauncey*,
hath entirely passed over the Bishop of *Landaff*’s words
where he excepts some adventurers, who were “ con-
“ scientious

† *Remarks*, p. 11.

“scientious persons, left their country on religious motives, and took effectual care of those matters, which others neglected.” By these conscientious Persons his lordship manifestly intended the emigrants to *New-England*. What the Doctor’s motives were for taking no notice of this passage, are best known to himself; but certainly his readers would have entertained a much better opinion of his candour, had he deigned to bring it in view and consider it; and done that justice to his lordship which he had a right to——namely——exculpate him from the charge of “undeservedly casting” the highest reproach on the *American colonies*.” †

Any person who will be at the pains to compare the letter to the Bishop *Landaff*, with the remarks on his sermon, will perceive at first sight the sameness, as to argumentation, and observations on facts, which runs thro’ both. The former steals——I beg pardon——borrows, I would say, very freely from the latter; so that Mr. *Livingston* speaks with great truth, when he acknowledges that he is——“obliged to Dr, *Chauncey* for “many facts and observations.” Letter p. 3. In most places he retains the Doctor’s sentiments——sometimes his phraseology; but in general he endeavours to season that nauseating flatness of style which runs thro’ the *remarks*, with what he looks on, I dare say, as shrewd strokes of wit, and spirited expression; the omission of which had been too great a sacrifice to sober truth, fact and candour. This being the case, in answering Mr. *Livingston* I have in fact answered Dr. *Chauncey*; since

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† Rem. Title page. The inconsistency before mentioned between Mr. *Livingston*’s title page and his letter, was copied from Dr. *Chauncey*’s remarks. The Doctor in his title page says, that in the Bishop of *Landaff*’s sermon,——“the “highest reproach is cast upon the *American colonies* ;” yet in his remarks he labours to appropriate that reproach to *New-England* only.

the same arguments are used by both; and it will be needless to repeat what hath been said already. I shall therefore take notice only of one or two particulars in the *remarks*. One is where the Doctor mentions a design, very commendable in itself, of forming an incorporated society in *New-England*, for propagating the Gospel among the Indians in the western borders of *Massachusetts Bay*, at the conclusion of the late war. A considerable sum of money was subscribed in *Boston* for the purpose, and an act, to incorporate a society, passed by the whole legislature of the province; which was sent home for his MAJESTY's approbation; but met with a negative. After giving this account, the Doctor adds ———“ it his hoped the accounts we have had
 “ are not true, that the negative upon this act, was
 “ principally owing to the influence of some of the most
 “ important members of the society for the propaga-
 “ tion of the Gospel. †

The Doctor may be assured that his hope is well founded, and the *accounts he had*, not true. Besides the utter improbability that a number of eminently pious men who have the conversion of the savages much at heart, would oppose such a measure for that purpose; I will here subjoin an extract of a letter from one of the *most important* members of the society to his friend in this country, dated *Octob. 1762*, and which confutes that calumny. Speaking of this affair, he says——“ The
 “ plan as presented, was liable to several objections;
 “ particularly that the members were to be accountable
 “ only to themselves. However the society made NO
 “ OPPOSITION TO IT.” ‡

The

† *Remarks*, p. 20, in the note.

‡ This slander was confidently asserted by the decent, and modest author of the *Centinel*, No. I. To which an Answer was returned in a piece, signed H, and published in Mr. Parker's *New-York Gazette* for May, 23, 1768,

The other particular which I would take notice of in Dr. *Chauncey's* remarks, is his *curious* method of reasoning against the expediency of an *American* episcopate which had been mentioned by the Bishop of *Landaff*.

The members of the Church of *England* here, think it a very great hardship that their Clergy should be subjected to the expence and hazard of crossing an Ocean, which is THREE THOUSAND MILES in breadth, for holy orders. The expence is more than many of the candidates for orders are well able to bear—they are often obliged to run in debt on that account. The hazard is very great, as may be evinced from the number of missionaries who have perished in the attempt. By an exact calculation made not long since, it appears that out of FIFTY TWO persons, who went for orders from these northern colonies, TEN have miscarried; “the voyage” as Dr. *Chandler* observes, or sickness occasioned by it, “having proved fatal to near a *fifth* part of them.” † No longer ago than the year 1766, two Clergymen, appointed by the society to supply the place of the late missionary of *Dover*, Mr. *Inglis*, who removed to *New-York*, were cast away on the coast of *New-Jersey*, and drowned.

Besides these hardships, there are many other great inconveniencies to which the members of the Church of *England* are exposed to here, thro’ want of Bishops, They are deprived of an apostolical ordinance, which they esteem very beneficial, and their duty to partake of—I mean *confirmation*. Their Churches are long vacant on the death or removal of a Clergyman, by reason of the time which is necessarily spent in passing and repassing the *Atlantic*. According to the account given by Dr. *Chandler* in 1767, it appears that half the Churches in several provinces were destitute of Clergymen; and this it is well known, is nearly the case at all times.

Nor

† *Appeal to the public.* p. 34.

Nor can this be wondered at, if we consider how many must be discouraged from entering into orders under these circumstances——how many perish in the attempt——and what time is lost in transacting matters, when Bishops are at such a distance. Add to all this, the want of a person to superintend the Clergy,——inspect their morals, and keep them to their duty; which circumstance must be attended with many bad consequences; for ecclesiastics of all denominations are but *men*, and should have their conduct inspected, as well as others.

Now what does our *remarker* say to all this? How does he obviate these difficulties? Why truly he makes short work with them. By a dash or two of his pen, they all instantly vanish, like some scene in fairy-land by the motion of a magick wand. “He acknowledges it
“ would be a great discouragement to the sons of the
“ Church from qualifying themselves for holy orders—
“ if in order to obtain them, they must cross a wide
“ ocean at THEIR OWN EXPENCE. But this he pre-
“ sumes is rarely if ever the case. They are, as he
“ supposes, on good information, freed from this discouragement by being well provided for, if not by the
“ society, in part at least by those who expect the
“ benefit of their labours.” † And as for their being
“ *without friends, and without acquaintance* when they
“ go to *England*,” which the Bishop of *Landaff* had mentioned; the Doctor very facetiously tells us, it is “ a difficulty made by imagination only. As
“ they go hence upon the nobly professed design
“ of taking holy orders, that they may be validly
“ commissioned to propagate the Gospel, it is impossible
“ they should long want friends or acquaintance” ‡——
And thus our *remarker* proceeds in a *serio-ludicrous* strain,

† *Rem.* p. 43.

‡ *Rem.* p. 44.

strain, partly in jest and partly in earnest; and very liberally provides the missionaries with money and friends in *England*, to answer all exigences.

Here I would beg leave to ask, supposing it true that the society, or the congregations for which the missionaries were to officiate, did bear the expence of their going to *England* for orders, and return thence: Yet why should either of them be saddled with such an expence? Is it reasonable, or is it just?

But this Gentleman's information, and his supposition founded on it are both devoid of truth. That the society does not bear the expence of those who go hence to *England* for orders, is a fact as true and as well known, as that *England* lies on one side the *Atlantic*, and *America* on the other. QUEEN ANNE indeed provided that the sum of £. 20 should be paid out of the public treasury to such Clergymen as went from *England* to settle in the plantations; and out of this bounty, missionaries, I am informed, generally receive somewhat more than £. 19. But what is this to the expence of a voyage to *England*, and another back again?

As to the people's bearing their missionaries' expences in going for holy orders, I am fully convinced it is very seldom, if ever the case. I have had an intimate, extensive acquaintance with missionaries and their affairs in divers parts of *America* from my youth; and altho' I have now descended far in the vale of life, yet I cannot recollect an Instance where this hath been done. Some few——very few instances I have known where the people have lent money to those who went for orders; but the missionaries were obliged to refund every farthing of it afterwards; and what odds was it to them, whether they ran in debt to one or to many?

Our facetious, stout-hearted Doctor, however declares
 ——“ That as for himself, were he a candidate for
 “ holy orders, he should esteem it a happy circumstance
 “ in the case, to have so fair an opportunity to visit the
 “ land

“ land of our fore-fathers’ nativity.” † Yes, and it is probable he would esteem it a *happy circumstance* too, to escape drowning, and the other disasters incident to the missionaries.

But would he think it a *happy circumstance*, for the Presbyterians and Congregationalists of this continent, that their Ministers were obliged to go for ordination to *England*, or *Scotland*, or *Ireland*? If he or they think it a *happy circumstance* and an advantage, why, in the name of goodness, do they not embrace and improve it accordingly? Our ports are open to them, our ships as ready to waft them across the *Atlantic* as any others. Why then do they not go? Did any of those 550 Ministers which are in *New-England*, seize this happy occasion of visiting “ the land of their fore-father’s nativity?” Not one I will answer for it: And indeed they must be very *Quixots* to undertake such a voyage on that account.

Seriously, this gentleman means only to banter and insult the members of the CHURCH, by talking at the rate he does. Let him act agreeable to our Saviour’s golden rule for a moment——*doing to others as we would be done to*——let him place himself in the situation of a Churchman——would he not think it extremely hard and oppressive that he could not have the same privileges which every society besides enjoys in *America*? And that the society to which he belonged should not have even the means of its own preservation within itself, which is the case of the Church of *England* here at present? How would our ears be stunned with clamorous outcries against oppression, tyranny, and abridgment of that *liberty with which CHRIST hath made us free*, were Presbyterians or Independents in this situation?

“ But they have no Bishops ;” *subjoins our remarker, and then answers himself*——“ very true, and they “ have no reason for complaint on this head.” * I have
been

† Rem. p. 43, 44.

* Rem. p. 48.

been told that this gentleman is a sturdy, stout polemic ; but verily his arguments and reasoning on this occasion are slender and simple enough. Here observe, Churchmen must not presume to think for themselves, whether they are aggrieved, or have "reason of complaint." The Doctor thinks for them, and determines the point; he wrests the right of private judgment from them; and this he may be assured of, that however opposite to popery, he may think his principles are, that there is more of the true, genuine spirit of popery in this, than in an attachment to the apostolical institution of Bishops. But let us attend to the process of his reasoning, and see how he makes it appear that Churchmen have "no just reason for complaint."

"For let it be considered, *says he*, throughout an extent of territory more than 500 miles in length"—i. e. from *Maryland*, to *New-England* inclusive, "there are not more than eight or nine episcopal Churches that support themselves. All the rest—are so far upheld in their existence by the society at home at a great expence—that should this be withdrawn, they would soon sink away for want of needed assistance." †

According to the Doctor, as we have seen already, missionaries are "well provided," as to their expence in going for orders, "by those who expect the benefit of their labours." Here he tells us that most of those who are to expect the benefit of their labours are so poor, that were they not "upheld in their existence, by the society, they would soon sink away for want of needed assistance." And yet he assures us they have *no reason for complaint*, tho' this burden were continued by refusing us Bishops, who could ease them of it.

Most certainly they have very just cause of complaint that they, or their missionaries should be saddled with such

† *Rem.* p. 48, 49.

such an expence unnecessarily ; besides the other causes already mentioned.

The *remarker* proceeds——“ Instead now of being
“ contented with the receipt of so much pious charity,
“ they, i. e. Churchmen, think it hard, and complain
“ of it as a most lamentable thing, that as many thou-
“ sands sterling more are not annually laid out for the
“ maintainance of Bishops among them. Is this reason-
“ able ?”

Some people's Ideas are naturally confused——they conceive of things in a perplexed manner. Hence their meaning is often misunderstood, and they frequently lead their readers wrong, without any design. Such are to be rather pitied, than blamed. How far this infirmity may be pleaded for Dr. *Chauncey* ; or how far pre-meditated design was concerned in this representation, I will not take upon me to determine. Certain I am that it is extremely perplexed, unfair, and apt to lead his readers into an error on this subject.

Churchmen do not complain that as many thousands are not annually laid out for the maintainance of Bishops here, as the society expend ; but they complain, and justly, that they should be subjected to the hardships and inconveniencies already mentioned, for want of a Bishop, when there is a sufficient fund already provided for his support. The colonies will be at no charge for a Bishop's salary. The Doctor may dismiss every fear on that account. Nor will the mother country bear that burden. By the legacies and donations of several pious persons for this purpose from time to time, sufficient provision is already made to support an *American* episcopate. This being the case, is there not reason for complaint that the members of the CHURCH should be deprived of the benefit hereby designed for them ? And is there not also “ just cause of complaint” against those who would endeavour by misrepresentation, and false alarms, to prevent their fellow Christians from obtaining what they
esteem

esteem a very great advantage and blessing : yet what will not, and cannot injure others ?

Suppose the Presbyterians or Congregationalists in *America* were so circumstanced that no candidates for the ministry could be admitted to preach among them before they went to *England* for ordination : Would they not think this a very great grievance ? In what light would they consider the person who would oppose the redress of this grievance, especially when it could affect none else ? Would they not think him extremely uncharitable, and acting utterly inconsistent with the Christian temper ? Would they not look upon him as a persecutor ?——Look about you Mr. *Remarker*——De te fabula narratur.

As for *Maryland* and the colonies South of it, with the *West-Indies*, the Doctor says nothing about them. We may suppose therefore that he hath no objection to the appointment of Bishops for those parts.

It is very probable that this gentleman thinks there is no occasion for all this bustle about episcopal ordination——that churchmen should be content with such ordination as can be had in *America* without Bishops, and that he deems it equally valid with that which missionaries receive after crossing the *Atlantic*. I must charitably suppose that it is under the influence of this supposition he writes as he does ; and shews so much insensibility to the hardships of the poor *Episcopalians*, as he calls them. Indeed he bears their misfortunes with the most perfect patience.

But our *Remarker* will please to consider——that churchmen are sincere and conscientious in adhering to their principles. They give ample proof of this to the world, by encountering so many difficulties to act agreeable to them, and preserve their conscience inviolate. They search the scriptures——they read the history of the church of God——they are well convinced that the episcopal form of government, as well as episcopal ordination,

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Churchmen do not complain that as many thousands are not annually laid out for the maintainance of Bishops here, as the society expend ; but they complain, and justly, that they should be subjected to the hardships and inconveniencies already mentioned, for want of a Bishop, when there is a sufficient fund already provided for his support. The colonies will be at no charge for a Bishop's salary. The Doctor may dismiss every fear on that account. Nor will the mother country bear that burden. By the legacies and donations of several pious persons for this purpose from time to time, sufficient provision is already made to support an *American* episcopate. This being the case, is there not reason for complaint that the members of the CHURCH should be deprived of the benefit hereby designed for them ? And is there not also “ just cause of complaint ” against those who would endeavour by misrepresentation, and false alarms, to prevent their fellow Christians from obtaining what they
esteem

esteem a very great advantage and blessing : yet what will not, and cannot injure others ?

Suppose the Presbyterians or Congregationalists in *America* were so circumstanced that no candidates for the ministry could be admitted to preach among them before they went to *England* for ordination : Would they not think this a very great grievance ? In what light would they consider the person who would oppose the redress of this grievance, especially when it could affect none else ? Would they not think him extremely uncharitable, and acting utterly inconsistent with the Christian temper ? Would they not look upon him as a persecutor ?——Look about you Mr. *Remarker*——*De te fabula narratur.*

As for *Maryland* and the colonies South of it, with the *West-Indies*, the Doctor says nothing about them. We may suppose therefore that he hath no objection to the appointment of Bishops for those parts.

It is very probable that this gentleman thinks there is no occasion for all this bustle about episcopal ordination——that churchmen should be content with such ordination as can be had in *America* without Bishops, and that he deems it equally valid with that which missionaries receive after crossing the *Atlantic*. I must charitably suppose that it is under the influence of this supposition he writes as he does ; and shews so much insensibility to the hardships of the poor *Episcopalians*, as he calls them. Indeed he bears their misfortunes with the most perfect patience.

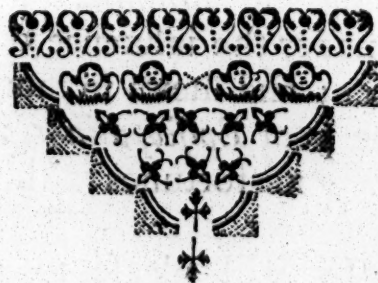
But our *Remarker* will please to consider——that churchmen are sincere and conscientious in adhering to their principles. They give ample proof of this to the world, by encountering so many difficulties to act agreeable to them, and preserve their conscience inviolate. They search the scriptures——they read the history of the church of God——they are convinced that the episcopal form of government, as well as episcopal ordina-

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tion, are agreeable to the will of JESUS CHRIST; and that they would err by departing from them. Whilst they blame not others for following the dictates of their conscience in these matters, altho' they may differ from them, and wish them the fullest toleration: They only claim the like privileges for themselves, and an exemption from their insults.

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